THE
INDIA
YOU DO NOT KNOW

EDITED BY
P. N. CHOPRA
PRABHA CHOPRA

SHOUT
SHARE
IT

THE INDIA YOU DO NOT KNOW

This guide to India, a country which offers an amazing variety and intensity of experiences, makes a marked departure from other books in travel and tourism. It focuses not in what the average tourist, Indian or foreign, generaliy sees in the country—its famous monuments and places of scenic beauty—but on what he misses. Spread all over India there are little known temples and forts, abandoned cities, ruins and battlefields, with stories to tell about its history, art and culture, about its people, customs and languages. For the sun-worshipper, there are beaches to simply lie on; for the trekker and the lover of open air there are mountains and valleys of incomparable charm.

While providing information about places that are seldom on the tourist's itinerary the book also guides him on how to reach there by plane, bus or train, where to stay, and how to make the most of his time and money.

Dr. P.N. Chopra, formerly Chief Editor of the Gazetteers, Who's Who of Indian Martyrs *and the* Towards Freedom *Project, presently is Chief Editor of the* Collected Works of Sardar Vallabhbhai Patel. *He has published about fifty authoritative works, including* A Social, Cultural and Economic History of India *(three volumes);* Religions and Communities of India; Main Currents of Indian History; Role of Muslims in India's Struggle for Freedom; India's Struggle for Freedom; India—An Encyclopaedic Survey; Wickenden's Report on Quit India Movement; A Century of Indian National Congress; History of South India *(three volumes);* India's Major Non-Violent Movements; Role of Associated Movements in India's Struggle for Freedom, Maulana Abul Kalam Azad—Unfulfilled Dreams.

Dr. Prabha Chopra, a well-known scholar, is a former Editor of Delhi Gazetteers *and presently a Senior Research Fellow of the Indian Council of Social Science Research. She has published several works, including* Who's Who of Delhi Freedom Fighters, Gazetteer of Delhi, Panorama of Indian Culture, Cultural Heritage of Tibet *and edited a two-volume* Encyclopaedia of India.

Published by
Sterling Publishers Private Limited

THE INDIA YOU DO NOT KNOW

Edited by
P.N. Chopra
Prabha Chopra

Assisted by
Prof. Y. Muira
Prof. Tokan Sumi

A Sterling Paperback

STERLING PAPERBACKS
An imprint of
Sterling Publishers (P) Ltd.
L-10, Green Park Extension, New Delhi-110016

The India You Do Not Know
©1993, P.N. Chopra & Prabha Chopra
ISBN 81 207 1352 4

All rights are reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means, mechanical, photocopying, recording or otherwise, without prior written permission of the publisher.

Published by Sterling Publishers Pvt. Ltd.,
L-10, Green Park Extn., New Delhi-110016.
Printed at Gopsons Papers Pvt. Ltd., A-28, Sector-IX, Noida (India).
Cover Printed at Crescent Printing Press, New Delhi
Cover and Photograph: Biplab

PREFACE

With a total area of about 33 lakh square kilometres and a population of over 800 million, India is a subcontinent with 25 states and 7 Union Territories, larger in size than all of Western Europe. It is a land of lofty mountains and mighty rivers, presenting a panorama of contrasting landscapes and scenery. The snowcapped peaks of the Himalayas and the graceful coconut palm-growing hills along the coasts of Kerala and Tamil Nadu are characteristic of the diversity of the country's land-forms. It thus presents a great variety in topography, soils, vegetation, crops and climatic conditions as well as its people, costumes, customs, socio-economic conditions, languages and dialects. With its tremendous variety in climate and physical conditions varying from sub-freezing Himalayan winters and the year-round tropical climate of Madras coasts, from the damp rainy climate of Assam to the aridity of the Thar desert, India has a great variety of fauna, unparalleled by other countries of comparable size. India can boast of some of the finest beaches along its coasts, sanctuaries and national parks and the game preserves in most regions, hiding lions and elusive tigers, elephants and rhinoceros and several species of animals and birds, flowers which transform in their seasons towns and roads into places of enchanting beauty.

The Indian men and women are a queer mix varying in colours, dress, customs, features and physique, speaking different languages, professing different religions and engaged in different vocations, They vary from tall, handsome Kashmiris, sturdy, wheatish-coloured peasants of Punjab, dark-coloured fishermen and women of Andhra Pradesh or Tamil Nadu to short-statured Nagas or Assamese. The dress, too, changes from *dhoti* and *lungi, salwar* and *pyjama* to pants and jeans on the one hand and from *sarees* to minis, maxis, *salwars* and *ghagras* on the

other. Their diet also differs from rice to *chapatis* and *puris* and from fish and meat-eating to strictly vegetarian food. This apparent diversity makes India one of the most fascinating countries in the World.

For almost 2000 years, India's artistic traditions dominated by regional techniques and style continued. The advent of Islam did not make any difference in the continuance of these traditions, which is quite evident as, for example, the mosques of Kashmir are quite different from those of Golconda and so are the temples of north to those of the south. India, heir to one of world's oldest and richest civilisations, abounds with monuments whose architectural and artistic beauty beckons tourists from all over the world. Delhi, the capital city, is indeed one of the oldest and in terms of monuments the richest in the world. Punjab, the seat of the world-famous Golden Temple at Amritsar, has a hoary past.

Haryana is the site of the epic battle between the Pandavas and the Kauravas where the immortal Gita was proclaimed. Andhra Pradesh with its world-famous Tirupati Temple, Tamil Nadu famous for its Cave Temples, Orissa with its Konark Sun Temple and Asokan inscriptions and Uttar Pradesh with its Taj Mahal, one of the seven wonders of the world, Bihar with its *viharas* and *stupas* of King Asoka, and Goa with beautiful churches having golden ceilings are tourists' paradise. In the eastern states of Assam, Meghalaya, Arunachal Pradesh, Nagaland, Mizoram, Manipur and Tripura "history has taken a back seat and allowed nature to enchant with game sanctuaries, lakes and waterfalls and miles and miles of tea-gardens, exotic orchids and the sheer greenery of the hills provide a fitting backdrop for colourful costumes, handicrafts and customs of the people."

This book attempts to give the reader a glimpse of this beautiful land, its historic monuments and its people, highlighting some of the little known but, at the same time, important aspects which had not been taken note of in various books on the subject already brought out.

Written by distinguished scholars in their respective fields, these articles first appeared in the series, 'The India You Do Not Know', and 'Landscape of India', in *The Illustrated Weekly of India*, which have been edited and published in the form of a book for

the first time. We are grateful to Shri Ram Taneja, Managing Director, *The Times of India Group of Publications*, for permitting us to publish these articles.

We are grateful to Shri O.P. Ghai, who unfortunately is no more with us, and Shri Surinder Ghai of Sterling Publishers for undertaking the publication of this book.

P.N. Chopra
Prabha Chopra

CONTENTS

Northern India

1. Haryana
   S.V. Bedi, E.N. Mangat Rai 2
2. Himachal Pradesh
   Navnit Parekh, C.S. Pandit 12
3. Jammu & Kashmir
   B. Krishna, Balraj Puri & Shamim Ahmad Shamim 26
4. Punjab
   P.H. Vaishnav, M.S. Gill 44
5. Rajasthan
   Bhupendra Hooja & Rakesh Hooja, D.N. Mathur 54
6. Uttar Pradesh
   Uma Ram Nath, S.K. Singh 74

Union Territories

7. Chandigarh
   M.S. Gill 90
8. Delhi
   Ravi Dayal, Inder Malhotra 93

Southern India

9. Andhra Pradesh
   B.V. Shetti, A.S. Raman 110
10. Karnataka
    Nanditha Krishna, H. Kusumakar 131
11. Kerala
    Hugh Gantzer, R. Gopal Krishna 149
12. Tamil Nadu
    M. Krishna, V.S. Thirumalai 172

Union Territories

13. Andaman & Nicobar Islands
Perine D. Irani, N. Iqbal Singh 186

14. Lakshadweep Islands
Perine D. Irani, Darryl D. Monte 198

15. Pondicherry
Firoza Unwalla, Dr. Purusu Balakrishnan 204

Eastern India

16. Arunachal Pradesh
Jyoti K. Sharma, N.K. Rustomji 216

17. Assam
Jyoti K. Sharma, Hamdi Bey 222

18. Bihar
Shankar Aiyar, Prem Shankar Jha 233

19. Manipur
Jyoti K. Sharma, M. Ramunny 244

20. Meghalaya
Jyoti K. Sharma, N.K. Rustomji 247

21. Mizoram
Jyoti K. Sharma, C. N. S. Nair 250

22. Nagaland
Jyoti K. Sharma, M. Ramunny 258

23. Orissa
Manoj Das, Surendra Mohanty 265

24. Sikkim
Madhusudan Singh 275

25. Tripura
Jyoti K. Sharma, M. Ramunny 282

26. West Bengal
Manuj Chatterjee, S. Bandyopadhyaya 286

Western India

27. Goa
Sumana Chandavarkar, Lambert Mascarenhas 300

28. Gujarat
Pushpa Sunder, G.L. Mehta 311

29. Madhya Pradesh
Mulk Raj Anand, Taroon Coomar Bhaduri 326

30. Maharashtra
Shakunthala Jagannathan 338

Union Territories

31. Dadra & Nagar Haveli
Lambert Mascarenhas 356

32. Daman & Diu
Sumana Chandavarkar 359

Index 364

NORTHERN INDIA

States

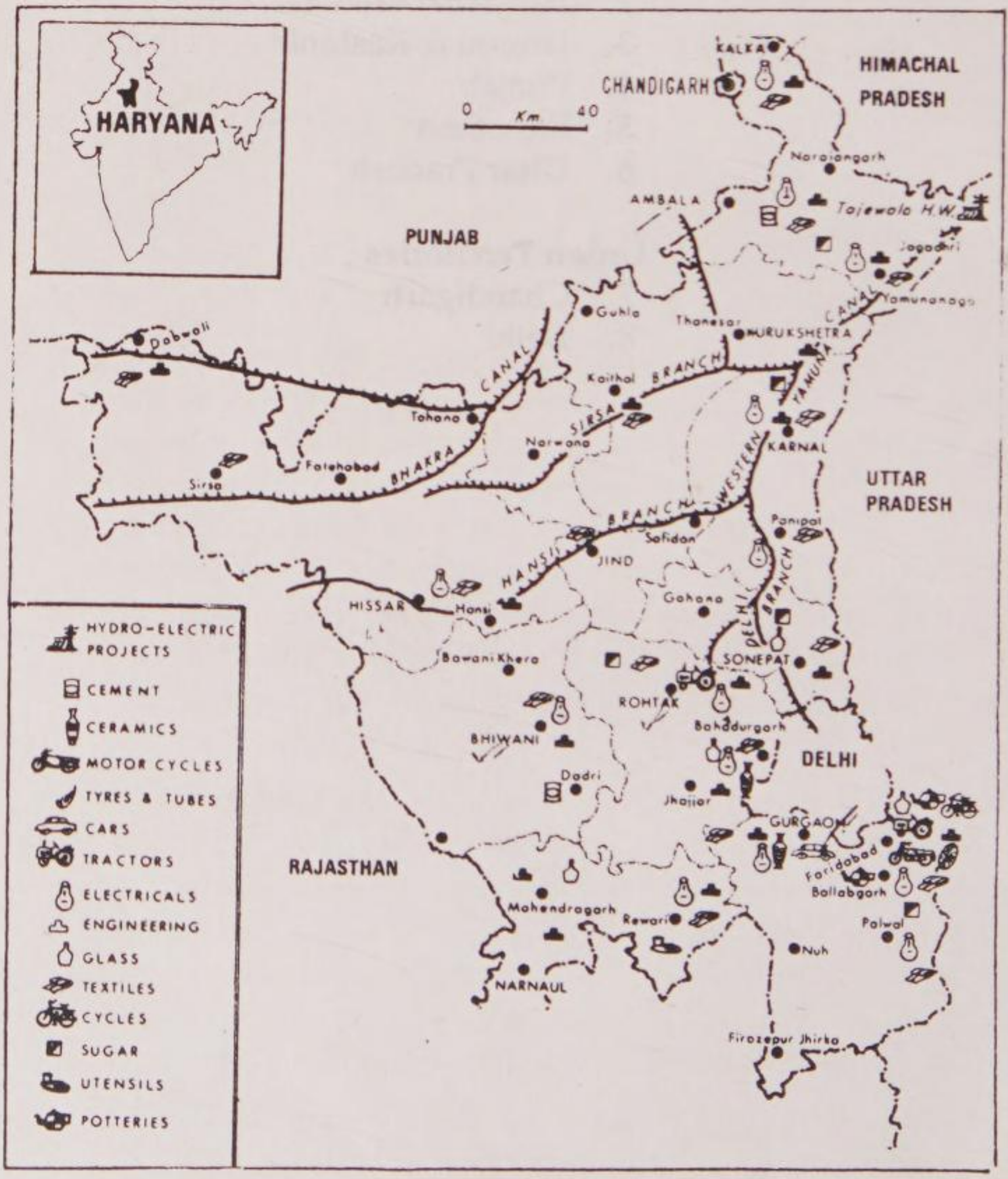
1. Haryana
2. Himachal Pradesh
3. Jammu & Kashmir
4. Punjab
5. Rajasthan
6. Uttar Pradesh

Union Territories

7. Chandigarh
8. Delhi

Haryana

Area	:	*44,212 sq km*
Population	:	*12,922,618*
Languages	:	*Hindi, Punjabi*
Literacy	:	*36 per cent*
Crops	:	*Barley, cotton, millets, oilseeds, pulses, rice, sugarcane, wheat*
Minerals	:	*China clay, iron, limestone, marble, sulphur*
Industries	:	*Automotive, cement, cycles, dairy, light engineering, paper, sugar, textiles*



Haryana, created on November 1, 1966, out of the vast lands of Punjab, is bounded on the north-east by the Shivaliks, with the Shimla hills at the top, on the north-west by the Punjab, with the Sutlej river lying beyond its border, on the west and south by Rajasthan, including the Thar desert and the Aravalli range, and on the east by the river Yamuna, in the UP, from which Haryana receives some marginal irrigation. It is a small state of ten districts, of which Hissar is the most extensive in area and population, and Rohtak the most deeply populated. While no perennial river flows through the state, the Ghaggar, which is at times heavily swollen, passes through the exteme north of the Hissar district and touches Ambala and Karnal.

Historic Landmarks

The overwhelming majority of the people are Hindus. Among the other communities, in order of numbers, are Sikhs, Muslims, Jains, Christians and Buddhists. Hindi in its various dialects is the most widely spoken language though Punjabi is also spoken in pockets all over the state, and particularly in towns. In the villages, Punjabis came in after the partition of the country in 1947 as displaced persons. They have had much influence on both the eonomy and the customs of Haryana. The principal Hindi dialect is Harianavi, Haryana geographically being the meeting and mixing place of several dialects in Hindi, Urdu and Punjabi.

Haryana has a long tradition of history and culture going far into the centuries before Christ. There are many religious and historical landmarks, impossible to detail here. Perhaps the two most widely known are Kurukshetra and Panipat. Kurukshetra's sacred temples and lakes are a living tradition of many centuries, attracting devotees to this day by the million, particularly during the solar eclipse. Panipat is famed for its three decisive battles.

History abounds in persons of unusual character who hailed from Haryana. Among them was Hemu "the trader" who became

Emperor of Delhi, only to be defeated by Akbar; Sher Shah Suri, born at Hissar; and the heroic generals of the 1857 Uprising, Rajah Nahar Singh of Ballabgarh and Nawab Abdur Rahman Khan of Jhajjar. It is perhaps not a mere coincidence that the first Chief Minister of East Punjab in independent India was Dr. Gopi Chand Bhargava of Hissar, the gentle trimmer whose firmness of principle kept the state together in a period of grave crisis.

Another dominant characteristic of Haryana is its contribution to the Indian Armed Forces. There is hardly a Jat family which does not have a relative in the army.

The people of Haryana, who had lived at the doorstep of a succession of Muslim rulers in Delhi, were able to preserve their religion and culture over the centuries. This had been achieved by uncompromising discipline and unity.

Vivacious Women

The women of Haryana are beautiful and hard working. The sight of village belles going to the well for water with their 40-yard *ghaggra* (skirt) swishing rhythmically at their ankles is something that has to be seen to be appreciated.

The women of Haryana are vivacious and possess enviable figures, hardened and well-moulded by the long hours they spend in the fields. Like women in most parts of rural India they live an arduous life subservient to their men.

Economic Development

Haryana has now achieved the second highest per capita income of all the states, running close to Punjab. Since independence in every facet of economic development Haryana has changed beyond recognition. Much of this progress was achieved through electrification. That Haryana is the first state in India to establish cent per cent electrification is now a well-known fact.

Historical Background

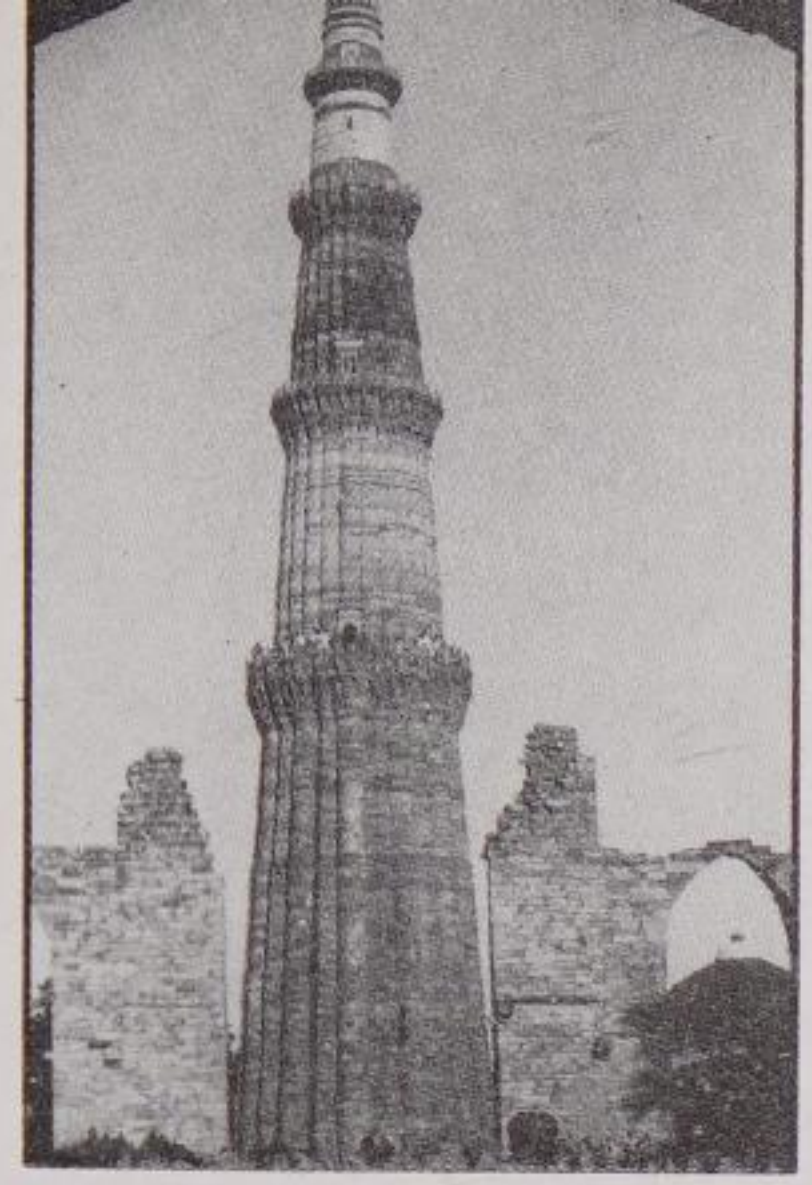
Haryana is young as well as old. It gained its present identity only two decades ago. But it finds mention as *Brahmavarta* in the *Manusmriti*. It evokes memories not only of mythology but also of history. On the banks of the Saraswati, the *rishis* in their yogic trance perceived the hymns of the Vedas. At Kurukshetra, the

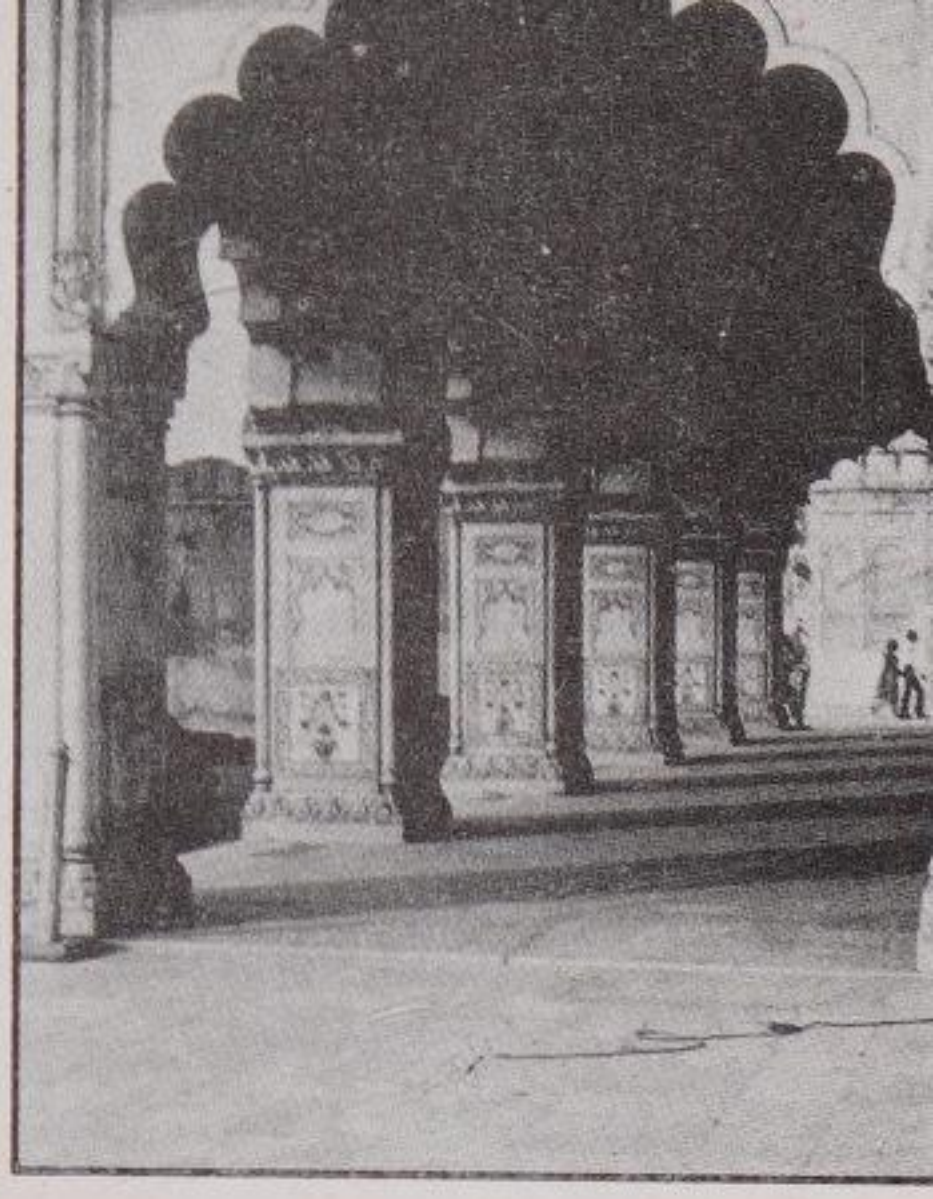
Qutb Minar, Delhi
left)

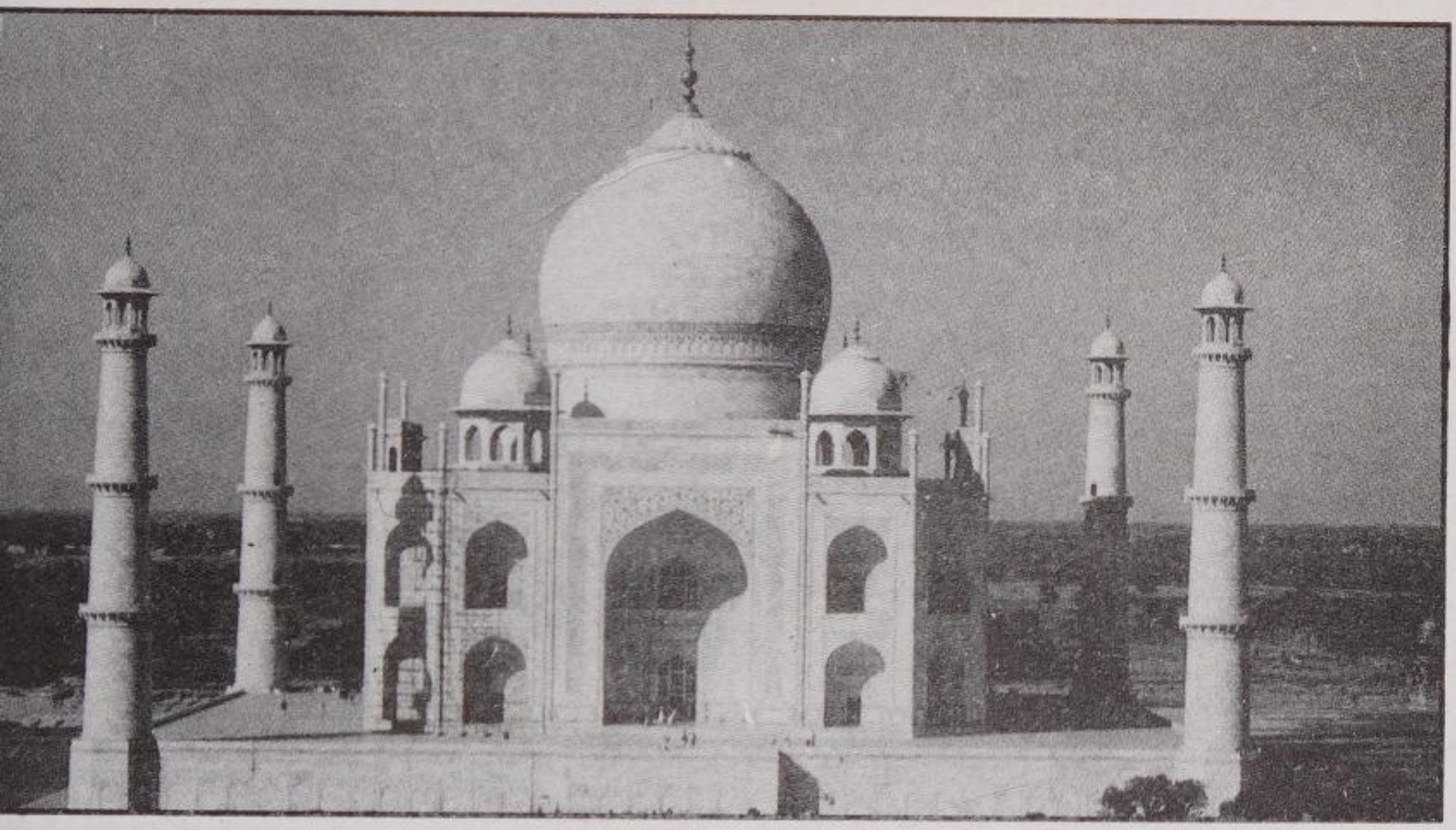
Dewan-i-Khas, Red
Fort, Delhi (right)

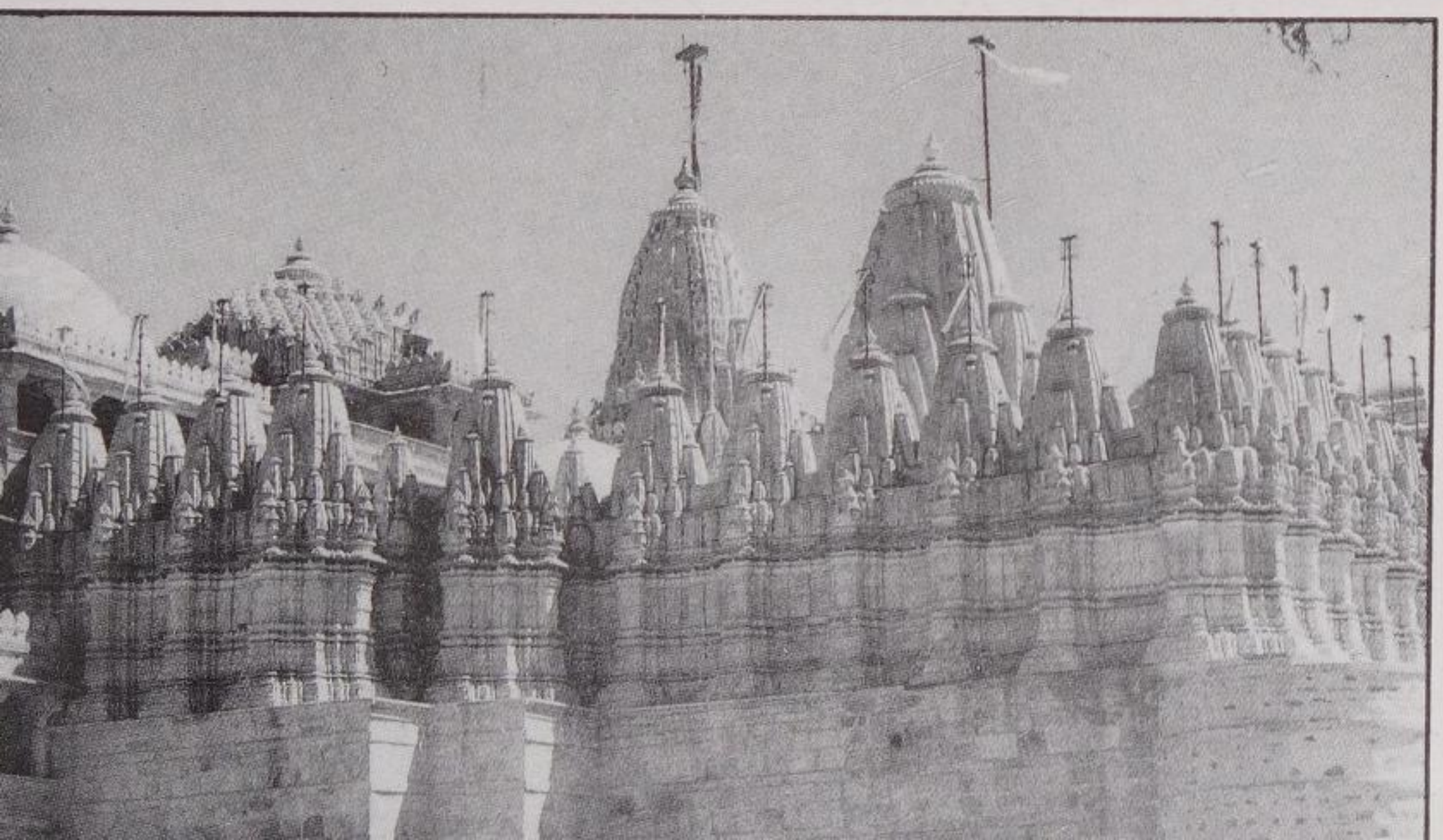
Taj Mahal, Agra
top)

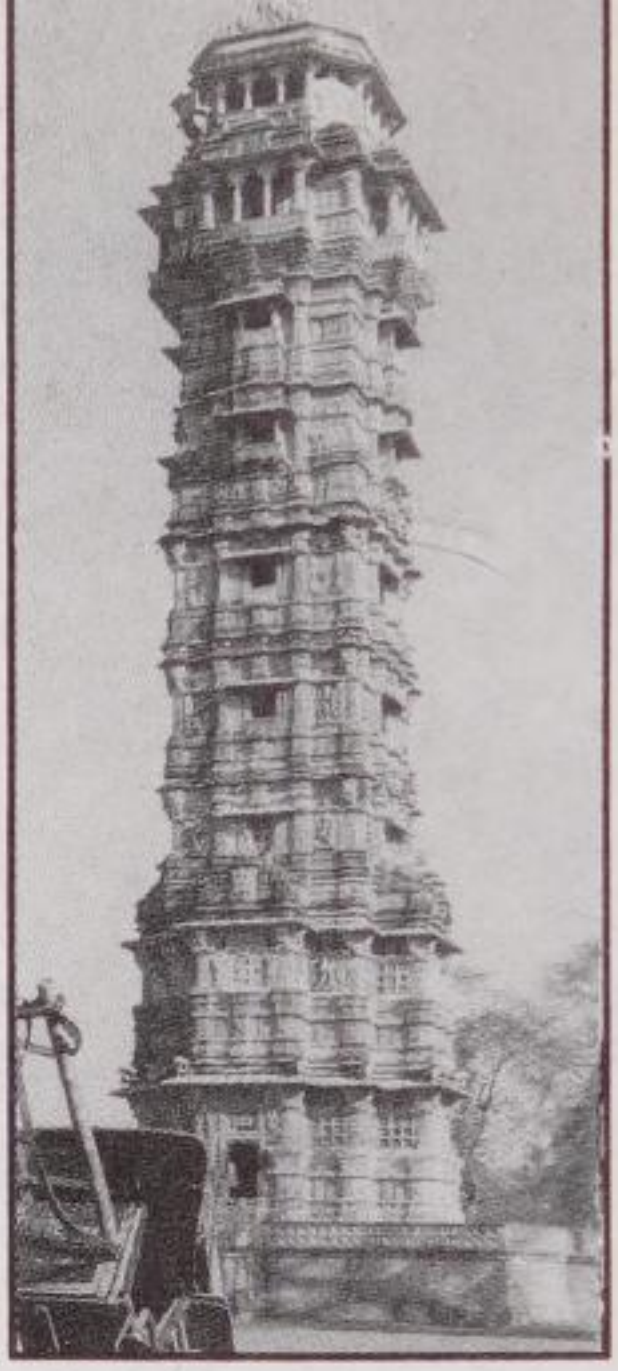
Ranakpur Jain
Temple, Ranakpur
bottom)







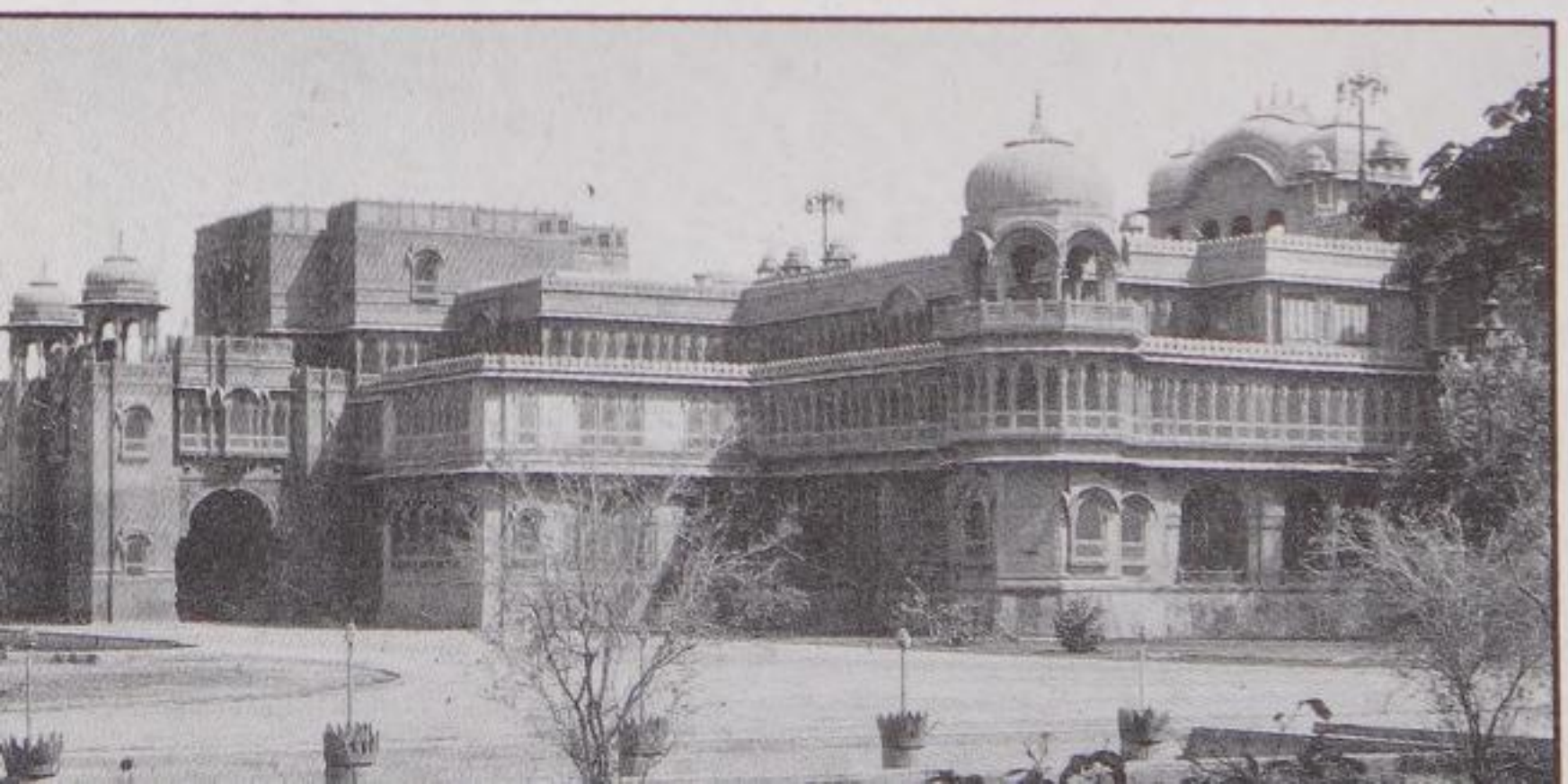




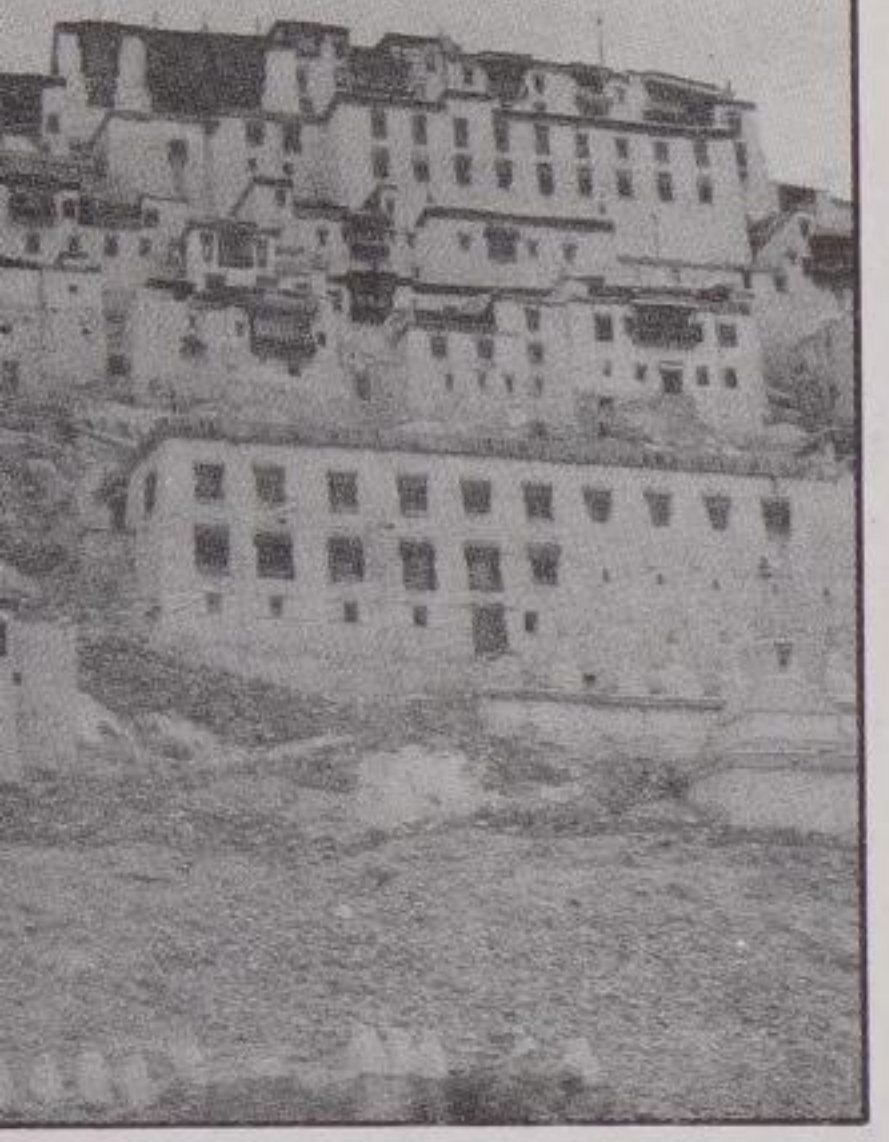
Monument,
Chittorgarh

Inner view, Ranakpur Temple

Bird Sanctuar
Bharatpur



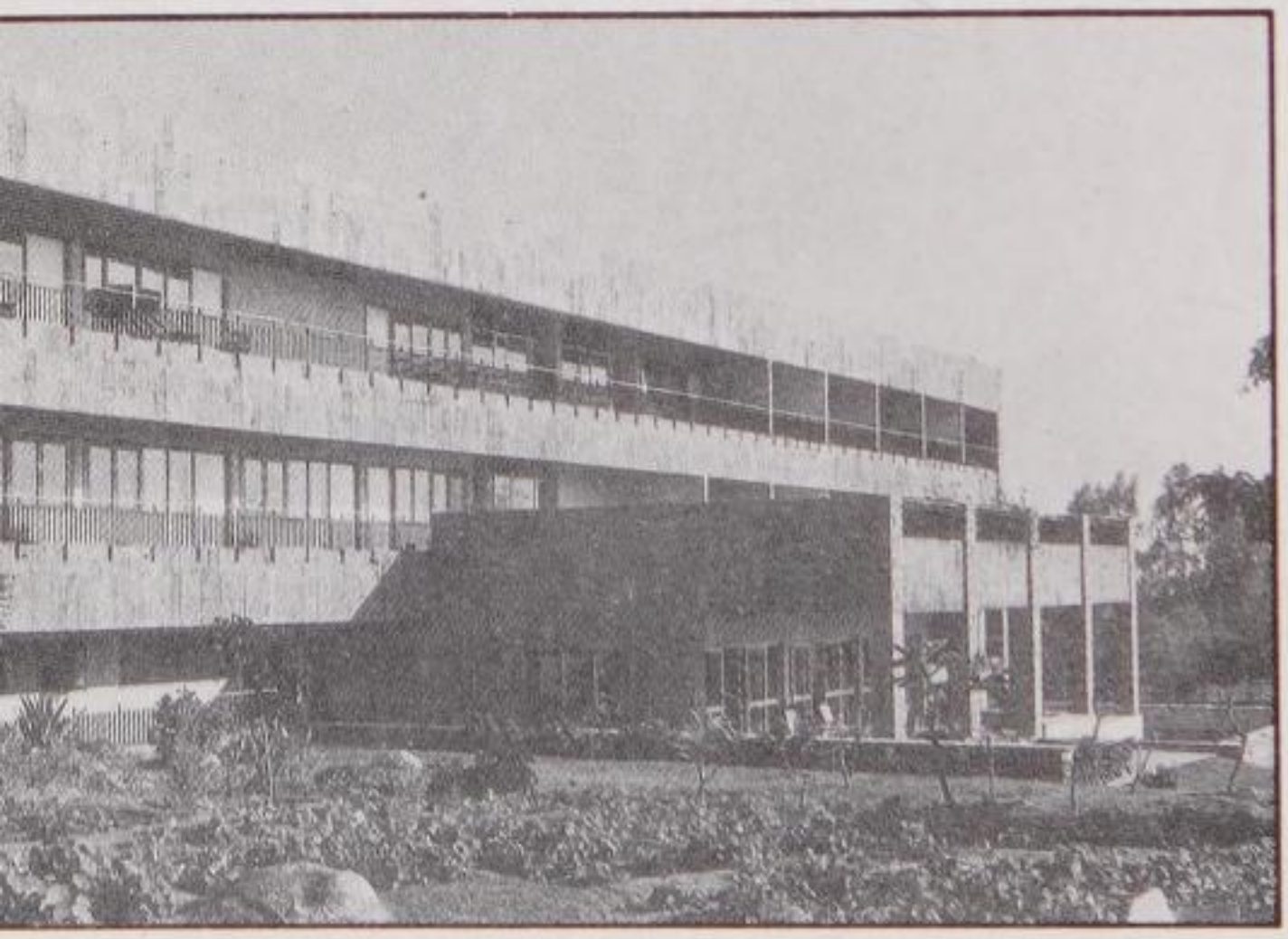
Lalgarh Palace, Bikan



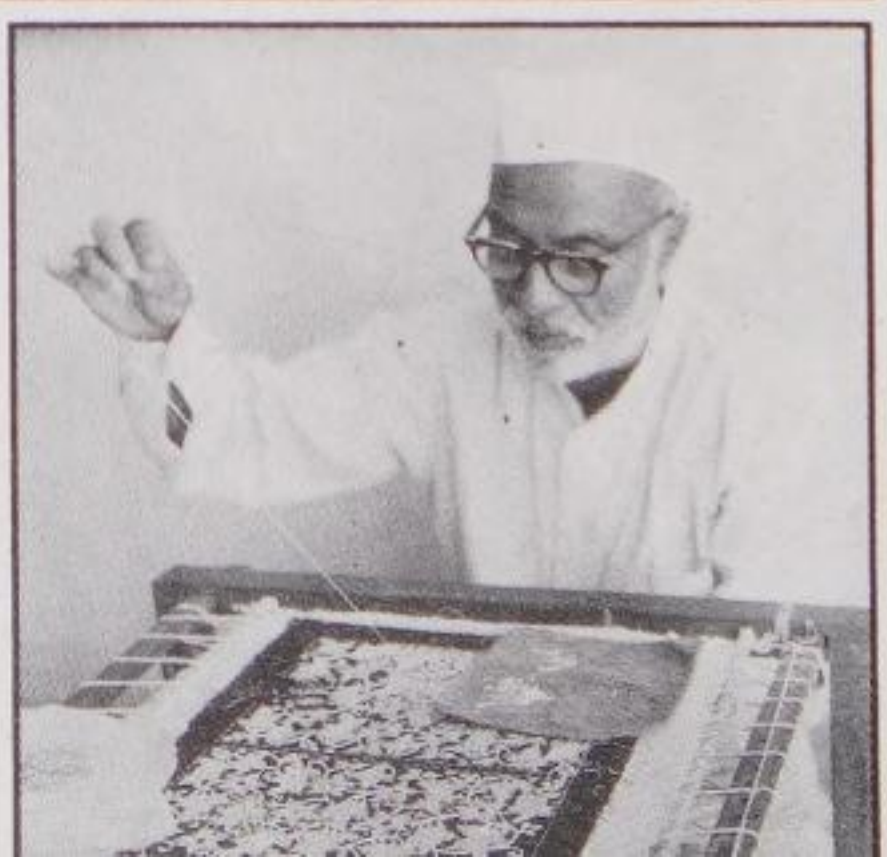
Tikse Gompa, Leh (Top)
Lidder Valley, Pahalgam (Middle)
Kashmir Valley (Bottom)

Shahi Sama Dhan, Kapurthal

Whistling Teal, Karnal Lake



Sun Bird Motel, Surajkund



Zari Work, Varanasi

epic battle of the Mahabharata was fought. At Thanesar ruled Harshavardhana 1,400 years ago. He was the last Hindu emperor. After him the country remained divided into regional kingdoms till the Tomara Rajputs established themselves in Delhi.

Around A.D. 1 000 Mahmud Ghaznavi invaded India and plundered Thanesar. That tempted other invading armies to march on its soil in the following centuries. The last hundred miles of the royal road to Delhi, the key to the control of India, lay through Haryana.

It was at Taraoti, near Karnal, in 1192, that Prithviraj Chauhan was defeated and slain by Muhammad Ghori. Babar fought his decisive battle at Panipat in 1526. Thirty years later, Akbar fought the Second Battle of Panipat. In 1761 the Marathas lost their final bid to control Delhi when they were defeated by Ahmed Shah Abdali. A few metres off the National Highway lies the tomb of Sultan Ibrahim Lodhi, the only Delhi ruler to have died in battle.

The ruins of the Mukhlisgarh Fort in the foothills of the Siwalik bear witness to the first Sikh republic of Banda Bahadur Bairagi. A few miles away, at Sadhaura, is the *mizar* of the Muslim Sufi saint who fought on the side of the Tenth Sikh Guru in the latter's war against the Mughals.

At Agroha, in Hissar, reigned the progenitor of Agrawal Banias of Maharaja Agrasen. In Gurgaon's Mewat are still found some of those Muslims of India who take as much pride in their pre-Islamic culture as in their Islamic faith. Bhiwani has given India some of its famous Marwaris. Haryana was also the birthplace of Sir Shri Ram who created one of the biggest industrial empires of India.

Vedic Rivers

The rivers of Haryana figure prominently in the Vedas. The Saraswati, now reduced to a seasonal stream, is still worshipped at Allahabad (Prayag) as the subterranean (*antarrahini*) third river which joins the Sangam of the Ganga and the Yamuna. Bathing in this river at Pehowa, it is claimed, can redeem one of all the sins of one's ancestors. Pehowa is situated a few miles off the national highway between Karnal and Ambala. There is a rest-house here

located in an orchard which was at one time a summer palace. The town has a number of *havelis* and temples. One of them contains a *Shivalinga* with five heads which resembles the *linga* kept at the Pashupatinath temple in Kathmandu, Nepal. Pehowa is one of the most sacred Hindu centres of pilgrimage.

Flowing past a little further is another seasonal stream named after the Vedic *rishi* Markandeya. Legend describes the sage chasing the immaculate and youthful Saraswati, who keeps eluding him, now appearing before him, now disappearing. Some geologists identify the Ghaggar with the Vedic Saraswati named after the Goddess of Learning. But Ghaggar has its source in the Siwaliks north of Haryana and empties itself into the Rajasthan desert on the borders of the Hissar district of Haryana.

Probably the Ghaggar was once a tributary of the Saraswati. It has been changing its course; according to some geologists, it once flowed through Rajasthan to join the sea at Kutch. Another Vedic river that has shrunk to a seasonal stream is the Kaushalya, which enters the plains near Kalka and joins the Ghaggar a few miles further down. The borders of Haryana and U.P. lie along the Yamuna. It is significant that neither the Yamuna nor the Ganga figure as prominently in the Vedas as do the Saraswati and the Kaushalya.

Sacred Tank of Kurukshetra

The state is dotted with innumerable mounds of cities and villages razed to the ground by the passage of time. All that remains to remind one that Lord Krishna imparted the *Gita* to Arjuna here is a sacred tank at Kurukshetra.

The government is trying to save this ancient monument. It has launched a project to restore the Ghats at Kurukshetra. It is providing rest-houses and restaurants on all trunk routes and near historical and tourist spots.

Haryana borders Delhi on three sides and for citizens of the capital it offers excellent facilities for relaxation. Just 124 km away, on the Mathura Road, lies the Faridabad-Surajpur complex which includes a lake, a sun temple, bars, restaurants and rest-houses. On the road to Jaipur there is the bird sanctuary of Sultanpur where one can stay in a comfortable rest-house and watch the beauty of the winged world. The number and variety of

birds migrating here is said to be larger than anywhere else in India. A little further lie Sohna's sulphur springs at the foot of a spur of the Aravalli range.

Haryana has much to offer to the anthropologist. Here converge the fringe cultures of Punjab, Himachal, U.P. and Rajasthan. Its economy is closely linked with that of Delhi. Most of the territory lies between Delhi and Chandigarh.

Industrial Advancement

Although Haryana is a small state, with an area of 44,212 square km, it is one of the richest and technologically one of the most advanced states in India. Every village is electrified and two-thirds of them are connected by metalled roads. Three national highways pass through Haryana and converge at Delhi.

Hissar

Hissar, a few miles from Hansi, besides being a political centre, symbolises what man can do to make a desert bloom with the aid of irrigation and technology. For long it had been an army centre for breeding horses. Sher Shah Suri, who wrested the Mughal empire from Humayun, was educated in Hissar. The town is also associated with Lala Lajpat Rai who began his career here. Dr. Gopi Chand Bhargava, the first Chief Minister of East Punjab after India became free, and his brother, Pandit Thakur Das Bhargava, MP, belonged to this place.

It was in Hissar that the 18th century Irish adventurer, George Thomas, proclaimed himself the Raja of Haryana. The founder of the famous Skinner's Horse of the Indian Army also consolidated his power in this town.

Hansi and Hissar are situated on the road from Delhi to Lahore and Multan. Hansi is about 136 km from Delhi. Every 24 km further west lie towns with their origin buried in antiquity. Badopal is the stronghold of a small sect of Bishnois who are known for their courage, austerity and good looks. A hundred years ago, Western travellers were enchanted by the tall, pretty, Bishnoi village belles drawing water from the wells. This image of arcadian beauty still persists.

Not far away is Fatehabad. It was founded in the 13th century by Firoze Shah Tughlaq and named after his eldest son, Fateh

Khan. At one time it was surrounded by forests. During the monsoon, it used to be inundated by the waters of the Ghaggar. The rest-house here is perched on a mound and during the rains one can see an unending stretch of water. Flood waters have now been controlled, deserts have disappeared. But the rest-house retains its old-world charm. Close by is an Asoka pillar. Unfortunately, the original inscription on it has been erased and superimposed in Arabic, by one giving the genealogy of Firoze Shah Tughlaq. It is five metres high and stands in the midst of the Idgah.

After leaving Fatehabad, one passes through Agroha (the land of Agarwals) and Sirsa, a modern town. The latter acquired prominence when the British introduced railways and canals during the last hundred years of their reign. The area between Sirsa and Dabbwali is the rich cotton belt of Haryana. The Sirsa market provides a fascinating mingling of Bargis, Jats, Bishnois, Banias and Sikh settlers.

Haryana has a number of Christian cemeteries. The oldest of them is in Sirsa where an English railway official, who died of a snakebite, lies buried. The cemetery at Hissar has beautiful tombstones. In Rohtak lies buried a Deputy Commissioner who "died of the wounds inflicted by a fanatic". This is how the *Raj* described the incident in which a peasant boy avenged the insult he had suffered at the hands of the British by knifing to death the powerful Deputy Commissioner.

Bhiwani

Another centre of Haryana culture is Bhiwani. This is the gateway to Rajasthan. It lies in the midst of what was once a desert. Like all old towns, it is dominated by temples and *havelis*. The businessmen of Bhiwani went out to Calcutta, Bombay and other cities in search of fortunes. With the money earned in these places they built large houses, temples and *dharamshalas* in Bhiwani.

Rewari and Gurgaon

A little to the south is Rewari, the home of prosperous and influential Ahir soldiers and farmers. It was originally the district headquarters of the British. Subsequently a Deputy Commissioner decided to move the headquarters to Gurgaon, 30 km from the Viceregal Lodge in Delhi. Thereby the Gurgaon DC

acquired a better status. He organised *shikars* for the Viceroy and came close to the fountain of power. Gurgaon itself has little to boast of except for its name—it is derived from *Gurugram*. According to the *District Gazetteer*, it was so called because the village was gifted by the Pandava brothers and their cousins Kauravas to their great teacher Dronacharya. Gurgaon has now developed into a peripheral industrial town of Delhi where, among other industrial giants, Maruti Udyog is also located.

But Rewari has a history. It was the seat of the Ahir leader Rao Tula Ram, who acquired fame during the 1857 uprising. It has a high school whose principal will tell you with pride that his was the only institution which produced three Knights during the British regime. They were Sir Chhotu Ram (a Minister in pre-Partition Punjab), Sir Chhaju Ram (a Hissar philanthropist) and Sir Shadi Lal, the first Indian Chief Justice of the Punjab High Court.

Narnaul Movement

Near Rewari is Narnaul. It is seldom visited by tourists though it is only 124 km from Delhi. It has numerous monuments dating to the days of Sher Shah Suri. There is also a dilapidated house believed to have belonged to Raja Birbal. The mounds and meandering streets of Narnaul are fascinating. Chroniclers of Aurangzeb mention a revolt led by the Satnamis, but there is no trace left of the descendants of the rebels. A temple and a lake on the 1,000-ft high Dhosi Hill provide a view of the Aravalli Hills around the town. During the monsoon, one can see peacocks dancing in their habitat.

The best method to discover the people and places of Haryana is to begin the journey from Delhi. One way could be to visit various sectors on different weekends. Most of the places are less than a 150 km from Delhi. The Kurukshetra complex should, however, be approached from the Pipli rest-house between Karnal and Ambala. Kurukshetra is only about 8 km from Pipli. One can have Chandigarh as one's base and visit not only the Kurukshetra complex but also other centres like Pinjore, Morni Hills and Tajewala. All these places are within less than 150 km of Chandigarh.

Places of Tourist Interest

Morni Hills, a tiny hill station, is situated 58 km from Pinjore and 60 km from Chandigarh. This hill station, lying at an altitude of 4,000 ft. was originally built for Haryana, which had lost all its hills to Himachal Pradesh on the trifurcation of Punjab in 1966. But the Haryana Government realised that it would need more than a crore of rupees to bring enough supply of drinking water to the hill station. And that was the end of a dream.

Badkhal Lake, only 32 km from Delhi, is an ideal place for a quiet weekend. Boating and angling facilities are available.

The Tomb of Sheikh Chilli, the spiritual teacher of Dara Shikoh, eldest son of Shah Jahan, has a commanding view of the twin towns of Thanesar and the famous Kurukshetra.

Suraj Kund, 15 km from Delhi, is situated between the Qutb Minar and Badarpur. It was built by King Suraj Pal of the Tomara dynasty. This sun temple resembles a Roman amphitheatre.

Mausoleum of Ibrahim Khan at Narnaul. Sher Shah Suri (A.D. 1538-1546) built this tomb in memory of his grandfather, Ibrahim Khan, who had served as an officer with the Lodhis. The monument is a perfect example of the square tomb in the Pathan style, known for its exquisite detail and pleasing interplay of colours. The use of deep red, grey and white stone lends it a richness unique among such buildings in Haryana.

Lat-Ki-Masjid, Hissar. Among the many buildings constructed by Firoz Shah Tughlaq, the Kotla, the Hauz Khas Tomb and the Lat-ki-Masjid are the important ones. Tughlaq incorporated in them the basic elements of Tughlaqabad. The slightly slanting walls represent the Seljuk style. The *jalis* provide a Hindu touch. The column is adopted from the Ashokan pillars.

Chakravarty Lake is a couple of miles beyond Karnal on the road from Delhi. Overlooking it are the "Whistling Teal" restaurant and a bar. Its large bay-windows afford a pleasant view of bougainvillaea making a splash of colour against the water.

Brahmasar at Kurukshetra, is probably the largest tank in India—15 ft deep and a quarter mile long. It has a storage capacity of 450 lakh cubic ft. Hindus regard it as one of the holiest

of tanks. Built around it is a 37-ft wide redstone platform. Adjacent to it are a number of prayer cells, congregation halls, shopping centres and car-parks.

A Window on the Pinjore Gardens. These Mughal style gardens were laid out by Fidai Khan (17th century), Governor of Sirhind. Haryana has now become a popular tourist's paradise. The Haryana Tourism Corporation has won the Pacific Area Corporation's Award for "outstanding work in promoting tourism facilities".

Himachal Pradesh

Area	:	*55,673 sq km*
Population	:	*4,280,818*
Languages	:	*Pahari, Hindi*
Literacy	:	*42 per cent*
Crops	:	*Apples, forest produce, ginger, peaches, plums, potato, rice, wheat*
Minerals	:	*Gypsum, limestone, rock salt, slate*
Industries	:	*Cement, electronics, fertilisers, liquor*

Himachal Pradesh combines the awesome and the beautiful. It brings to mind all the poetic imagery of Kalidasa. Here roamed, once upon a time, Siva and Parvati with their entourage of goblins and elves. It was the abode of Yakshas, Kinnaras, Gandharvas and other demigods. Its lofty mountains and valleys, as picturesque as a Kangra painting, provide resorts for holidays and adventures.

Among the immovables, "I am the Himalayas," says Lord Krishna in the *Gita*. This mountain range, lying like an immense crescent in the heart of Asia, extends over 2,500 km from Afghanistan to Burma. Though it is the highest mountain range on earth, it is geologically the youngest. The Himalayas are believed to have risen from the bed of a prehistoric ocean called Tethys some 50 million years ago. And they are still rising.

Himachal Pradesh lies at the foot of this king of mountains—Himavan. Flanked by the lofty mountains of Jammu and Kashmir in the west and the snowclad peaks of Garhwal in the east, it nestles in the lap of Mother Nature like her favourite child. With its lush green forests, bubbling streams, emerald meadows, enchanting lakes and eternal snows, Himachal Pradesh is a veritable cornucopia.

Himachal Pradesh came into being in 1948 as a Part C state with the integration of 31 princely states, known as the Simla and Punjab Hill States. It attained full statehood with the reorganisation of the then Punjab in 1966, when the hill districts of Kangra, Kulu, Lahaul-Spiti and Simla of Punjab were merged with it. This increased the geographical area of the Pradesh from 28,192 sq km to 55,673 sq km and its population from a mere 1.35 million to 4.28 million, according to the latest census. Himachal Pradesh is thus bordered by Jammu and Kashmir in the north, Punjab and Haryana in the west, Uttar Pradesh and Haryana in the south, and Tibet and Uttar Pradesh in the east.

Folklore

By and large, the people of Himachal are fair with sharp Aryan features. They bear a considerable central Asian ethnic and racial influence. A sprinkling of a mongoloid admixture is found in the northern districts bordering Tibet. One of its north-eastern districts is called Kinnaur—the home of the Puranic Kinners, who were said to be the minstrels of the gods.

The folklore of the area is full of songs of chivalry and love, of the victory of good over evil, of a free, fearless people over whom Lord Shiva and his consort Parvati are believed to have ruled supreme. This explains the prevalence of the Tantric Shiva-Shakti cult in the region. The habitants are basically a pastoral people 93 per cent of whom depend on agriculture for a living. This partly explains their belief in occult practices *(jadu-tuna)* to propitiate evil spirits and to wreak vengeance on enemies.

Every village—none has more than a hunderd houses—has its own *deo* or *devi,* apart from the universal deity Durga, Kali, Chaturbhuja, Chamunda or Mahakali. Some others worship Shiva Linga, symbolising the Shiva-Shakti cult. While the villagers are divided into four castes, as people elsewhere in the country, most of them, including the Brahmins, are meat-eaters. Sacrifice of animals is part of the religious ritual as in other Himalayan regions. But eating eggs or domestic fowl is forbidden. Any violation of this rule could result in excommunication of the offender. Apart from the sacrificial meat, the only other meat allowed is that of wild game, in which the state abounds.

However, in the foothills reaching into the plains of Punjab and Haryana, a streak of vegetarianism has crept in the wake of Vaishnavite and Arya Samaj influences. The Vaishnavite influence is particularly noticeable in the former princely states of Chamba and Mandi. Even here it has intermingled with the indigenous Tantric Shiva-Shakti cult. The Arya Samaj movement is mostly confined to those regions which had formed part of the former Punjab province. It has not permeated into the interior of the state.

Dialects

Linguistically, the state has some distinctive features. There are as many dialects as there were princely states. Every ten to twelve miles the dialect changes and yet there is a uniformity which has persuaded linguists to group these dialects under the head of Western Pahari. It is quite distinct from Eastern Pahari, which is spoken in Nepal, and Central Pahari, which is spoken in the Garhwal and Kumaon regions of Uttar Pradesh. Some of the better known dialects grouped under Western Pahari are Jaunsari, Siramuri, Baghati, Kiunthali, Sutlej group, Kangri, Kulvi, Mandeali, Chambeali and Bhadrawah group. While some of them have a great affinity to the languages spoken in the adjoining areas of Jammu, Punjab, Haryana and Uttar Pradesh, they are considered to have their origin in Sanskrit and Prakrit.

More important than the differences in dialects, however, is the common theme of their folk songs and the similarity of folk dances and music. By nature the people of Himachal Pradesh are gay and like to indulge in community dancing and singing at every opportunity. The folk songs usually have romantic themes which do not recognise the barriers of caste, creed or colour. Religious songs are sung in chorus on festive occasions. They are usually followed by dances—the most popular form of dance being Naati, a word derived from the Sanskrit Natya or Nritya.

The proverbs of Himachal Pradesh convey an innate understanding of human nature, as also a desire for self-preservation. A Kangra proverb, for instance, says: *Rajput khona barai se; Girth khona dhamkai se; Brahmin khona parhai se; Kirar khona chaturai se.* [A Rajput can be won over by praise; a Girth (a low caste tenant) by threats; a Brahmin by learning and a Kirar (a beggar trickster) by tricks].

The staple diet of the people of Himachal consists of maize, rice, beans and pulses like urad and koltha, yam and potato, wheat, when available, and milk products. Although fond of meat they cannot afford it except on festive occasions or in winter months.

Ruddy Women

The women of Himachal Pradesh are comely and very fond of colourful dresses and ornaments. In Chamba particularly, they

have a very artistic tradition of embroidery. In the more temperate zones women wear the *shalwar* or *churidars, kurta,* embroidered *choli* and muslin *dupatta*. In the upper reaches, the *dupatta* gives place to a scarf-like coloured cloth called *dhattu,* which is tied round the head in a particular style. Instead of the kurta is worn a long woollen frock-coat which reaches down to the anklets and is tied round the waist. In summer months the frock-coat can also be of silk or cotton material with bright embroidery. Among the ornaments the most prominent one is the big gold nose ring (*nath*). It is worn only on weddings or on festive occasions. Ordinarily women of well-to-do families wear a small nose-ring, called *murki,* and gold earrings. Most other ornaments are usually made of silver.

Phenomenal Progress

Since independence the state has made phenomenal progress in all spheres. While there are still many pockets of ignorance and economic backwardness, there is a general air of prosperity in the state. This is partly due to the massive road-building programme undertaken, at first by the Border Roads Organisation as a security measure, and, subsequently, integrated into the state's development plans to open up the remote and interior regions. Until then, except for the Hindustan-Tibet road, which was constructed by the British for strategic reasons, there were hardly any roads worth the name. Even the old Hindustan-Tibet road was a mere bridle path in the upper reaches. Walking was the only means of communication. Goods were transported by mules.

At the time of the state's integration in 1948, there were only 228 km of roads in it. The mileage has since shot up to 6,000 km most of it metalled. Taking into account the roads in Kangra and other districts merged in Himachal Pradesh in 1966, there are now 11,231 km of metalled roads. Most of them are motorable and heavy trucks and buses ply regularly on them, carrying supplies and passengers.

Economically, the state has prospered partly because of its horticulture, which has opened vast vistas of gainful employment, and partly because 90 per cent of the population owns land, even if the average holding is only 0.7 acre. Seed potato and ginger crops, have added to the well-being of the

region. The state government claims to have done its bit by providing research facilities for both agriculture and horticulture, encouraging the use of fertilisers and better seeds of potato, ginger, maize and pulses. This has led to a green revolution, particularly in the lower reaches of Kangra, Chamba and Mandi. The social taboo against poultry is being gradually overcome and cattle breeding has been undertaken on a big scale with the introduction of high-yielding breeds of imported cattle.

Employment

A majority of the landless inhabitants of the state follow their traditional trades as ironsmiths, shoemakers, tailors or sheep breeders. There is a considerable shortage of labour in the state not only for agricultural operations, but also for development works like road-building. Consequently, there is always a floating population of 1.25 lakh labourers drawn from the adjoining areas of Ladakh, Haryana, Punjab and even Rajasthan.

The government makes boasts that there are no educated unemployed in the state except those who do not want to go to the interior. There is a shortage of teachers, doctors, and engineers. There has been a big expansion in health services and education and a large number of qualified outsiders have found gainful employment in the state. Gradually, the number of doctors, teachers and engineers hailing from Himachal is going up and in another decade the state should be self-sufficient in these specialised services.

Power and Irrigation

Power and irrigation are the two major problems facing the state. Although there is a tremendous potential for hydroelectric power, the state has been unable to exploit it fully because of lack of resources. One of its schemes envisages construction of a dam, the highest in the world at an elevation of 11,500 feet in Parvati valley at an estimated cost of Rs. 300 crores. There are also some other hydroelectric schemes which cannot only meet the power requirements of the state but also produce a surplus for the national grid. The same cannot be said of irrigation. Because of the terrain there has to be lift irrigation, which is expensive and requires a lot of power, which the state can ill afford at the moment. Depending upon the availability of power, there are

schemes to establish cement and newsprint industries. Fruit preservation is already a well established industry of the state. Spinning and weaving of wool is a cottage industry which needs to be improved and rationalised.

Shy and humble, the Himachalis do not have the aggressiveness of the plains people. Yet, by sheer perseverance and hard work, they have asserted their individuality. It will not be long before these highly talented people make their mark as they did in the past, as artists of Pahari painting. Much has been written about the natural beauty and grandeur of this Himalayan state. Once it is opened through a network of motorable roads, it will no doubt become another tourist paradise like Kashmir. A Tourist's Dreamland.

Places of Tourist Interest

The State Government is doing its best to look after the comforts of tourists. The region is dotted with tourist bungalows, lodges and youth hostels as well as rest-houses put up by the public works and the Forest Departments. In addition, there are good hotels in the bigger towns, such as Shimla, Dalhousie and Manali.

There are also a few well known places, including the former Viceregal Lodge near Shimla, which have been turned into hotels for the affluent. But in remote regions like the Lahaul and Spiti Valley, the tourist has to pitch his own tent or be content with the hospitality of a villager living in his stone dwelling.

We start our automobile journey through Himachal Pradesh from Pathankot in Punjab. The vehicle takes us to higher and cooler places, leaving the hot and steamy plains below us.

Dalhousie

A comfortable drive of 80 km brings us to Dalhousie, named after Lord Dalhousie, Governor-General in 1848-56. Sprawling over five hills, Dalhousie is comparatively inexpensive to stay in and yet not lacking in amenities. It has remained unspoilt from the crowds that throng other hill stations in summer. Dalhousie boasts of several modern hotels and restaurants, clubs and cinema-houses, as well as a skating rink.

Nearby is the Tehṛamal Maidan, which is a meadow stretching for nearly a mile and a half. We can take a stroll along Tagore Marg, a stately avenue flanked by pine and scedar.

From Dalhousie we travel 26 km and arrive at an enchanting spot called Khajiar. Surrounded by high mountains and covered with cedar trees, it is a high bowl of grassy meadows. The rolling-green turf under the canopy of the blue sky provides an idyllic setting for the small but picturesque lake in the centre of the valley. The golden spire of a Devi temple at one end of Khajiar beckons us to the fringe of the lake. We get down from our car and go towards the lake. But, lo! The ground beneath our feet seems to give way. The earth is "spongy" here because of the dense growth of a weed called *vacha* over which dust has formed a thick layer of earth. Even more remarkable is an island—formed similarly by weeds—which floats across the Khajiar lake.

Chamba

Leaving Khajiar, we drive down to the banks of the Ravi, 915 metres above sea level. Here lies the romantic valley of Chamba, a former princely state. Situated on the right bank of the Ravi, the town of Chamba contains medieval temples of Shiva and Vishnu which attract many a pilgrim.

In the centre of the town there is a spacious playground called Chowgan, where people gather for social, political or religious meetings or for sports events. We visit the palace of Chamba and go to the Bhuri Singh Museum to discover a veritable treasure of exquisite paintings of the famous Kangra and Basohli schools.

Travelling eastwards along the Ravi, we come to the ancient capital of Chamba, Bharmour. We are fascinated by the Pahari architecture of the ancient temples here and charmed by the friendliness of the local people. We now undertake the arduous trek over high mountains to the beautiful lake known as Mani-Mahesh where thousands of devout pilgrims come year after year to offer puja on festive occasions.

From Chamba we travel southwards and make a detour at Chuarikhas to reach Nurpur. This town was originally known as Dhameri. Emperor Jahangir renamed it Nurpur after his own real name Nur-ud-Din, and also after his favourite queen, Nurjahan. We visit an old fortress which was built by Raja Basu a thousand years ago.

Nurpur is famous for its handmade textiles. Shawls made here of *pashmina* wool are famous all over the state but are little known outside it.

Dharamsala

From Nurpur we travel straight eastwards to Dharamsala via Kotla. Dharamsala is a secluded hill resort perched on an outer spur of the Dhauladhar range. The town consists of a lower and an upper Dharamsala, its altitude varying between 1,000 and 2,000 metres. Three sides of the town are enclosed by mountains, while a fertile valley stretches to its south. In the upper Dharamsala is the residence of His Holiness, the Dalai Lama.

About 11 km from Dharamsala is the picturesque Dal Lake. It is not as large as its namesake in Kashmir, but it certainly has a charm of its own. Nearby is the popular shrine of Bhagsunath, not far from a small, lovely waterfall.

Triund lies at the foot of the perpetually snowclad Dhauladhar range. We have to tread the last 5 km over a snow-covered path before we reach it. This lovely spot affords an enchanting view of Dhauladhar and the emerald valley below. There is a forest rest-house here.

Kangra

Further south is the ancient town of Kangra which was once the headquarters of this district. Overlooking the Ban-Ganga torrent, Kangra is famous for its historic temples, the most notable among them being the one dedicated to the Goddess Vajreshwari. Its gilded dome is visible from a distance. This popular shrine was repeatedly plundered, first by Mahmud Ghazni, then by Firoze Tughlak and later by Timurlane. Maharajah Ranjit Singh ruled over this region for some time. However its most renowned ruler was Maharajah Sansar Chand Katoch, a great connoisseur and patron of the arts. It was during his reign that the Pahari school of miniature paintings grew and flourished.

Leaving Kangra we drive down some 30 km to the famous temple of Jwalamukhi. Not far from the river Beas, this shrine is built against a rocky cliff. A blue flame fed by natural gas issues from a rock and it is worshipped as a manifestation of the Goddess Jwalamukhi.

We now proceed to Palampur, a town surrounded on all sides by well laid out tea-gardens. Palampur has a salubrious climate and we come across Kangra shepherds in their duffle

shirts and conical caps walking through the streets. Nearby is Neughal-Khud, a 300-metre-wide chasm through which gushes the Bundla stream which becomes a roaring torrent during the monsoon. A short drive from here is Baijnath where the main Kangra Valley appears to have come to an end. This pilgrim centre is well known for its temple dedicated to Lord Vaidyanath.

Some 23 km from Baijnath is Joginder Nagar, which has a big hydroelectric project. Here a trolley takes you up a steep rocky face of a 2,500-metre-high mountain and then drops sharply on the other side to Barot, where the reservoir is located. There is a comfortable rest-house here belonging to the Electricity Department.

Mandi is about 55 km from here. This flourishing town lies almost in the centre of Himachal Pradesh. Located on the left bank of the Beas, it is only 800 metres above sea-level and has a warm climate. There are many medieval temples at Mandi—quite a few of them in ruins. There is also a later-day temple dedicated to Tarana Devi which is located on a hilltop from which one can obtain a panoramic view of the surrounding area.

Some 30 km south of Mandi there is a picturesque lake. It is called Rewalsar and its beauty and grandeur are enhanced by its floating islets. Rewalsar is also a popular pilgrim spot where Buddhist, Hindu and Sikh devotees gather for worship. It is believed that Guru Padma Sambhava had lived on the shores of this holy lake for some time. In the *gompa* (monastery), elaborate rituals are performed by the Lamas. There is also a Sikh gurdwara and a Hindu temple here.

Returning to Mandi, we now proceed eastwards to Aut. The road winds along the Beas and driving can be hazardous. The rocky hillsides rise steeply to about 300 metres on each side of the river.

Kulu

And now to Kulu, the valley of the Gods. Before we reach the town of Kulu, we arrive at Bajaura with its shrine of Basheshwar Mahadev, famous for its sculptures and bas-reliefs, some of which were mutilated during invasions.

Everywhere along this valley are apple orchards. About 4 km before reaching Kulu town there is a small airport at Bhuntar which links this heart of Himachal Pradesh with the rest of India.

Kulu is located on the Beas at an altitude of about 1,200 metres. It consists of two distinct townships—the Sultanpur area, where Government offices, a hospital and rest-houses are located, and the Akhara Bazar, which is a marketplace. There is a spacious grassy meadow which extends right up to the Beas. It is called the Dhalpur Maidan and it is the site of the famous Dassera fair which is held here every autumn. During the fair gods from all parts of the Kulu Valley are brought here in gaily decorated palanquins to the accompaniment of music and chanting of mantras. The principal deity is Shri Raghunathji, whose idol was originally brought to Kulu from Ayodhya in Uttar Pradesh. All the local gods in the valley owe allegiance to this deity.

On the first day of the fair, the idol of Raghunathji is ceremoniously enthroned on a colourfully decorated chariot which is pulled by pilgrims aross the Dhalpur Maidan with the help of thick ropes. Many shops and booths mushroom here on the occasion of the festival. Shawls, blankets, costume jewellery and other local products are sold along with goods brought from the plains.

From the Maidan can be seen a huge and magnificent structure mounted on a hilltop in the distance. This is the temple of Bijli Mahadev, built of large stones without the use of cement or mortar. There is a 60 ft. tall staff erected to attract lightning—hence the name Bijli Mahadev.

Forty-five kilometres from Kulu are situated the well-known hot springs of Manikaran in the Parvati valley. A bath in them is believed to be a cure for rheumatism, gout and other muscular ailments.

A short journey up and along the Beas brings us to Katrain, which is well known for its fruit orchards and trout hatchery. Across the river, near Katrain and about 300 metres higher, lies the small town of Naggar, made famous by the Russian painter, Nicholas Roerich. The art collection of the Roerichs can be seen here. There is also an old castle which has now been converted into a rest-house.

From Katrain we proceed to Manali where the Kulu Valley seems to end. This is a popular resort where many tourists from the plains come during summer and autumn. A little higher up is a small picturesque lake named after the sage Bhrigu.

Lahaul and Spiti

Travelling northwards we come to the breathtaking region of Lahaul, across the Rohtang Pass. There is a jeepable road right up to and even beyond Keylong, the headquarters of Lahaul. The threshold of the Lahaul plateau is nourished by the Chandra and Bhaga rivers. We quickly descend 1,000 metres to Khoksar, a bleak and wind-swept spot on the banks of the Chandra.

Some 20 km from Khoksar, we arrive at Gondia village. The eight-storeyed house of the Thakur of Gondia is visible from a distance. We proceed to Tandi, which is located on the confluence of the Chandra and the Bhaga. A stupa, standing near the confluence of these two rivers, tells us that we have already entered the land of the Lamas. A little distance away is Keylong.

From Lahaul, the Himalayas can be seen in all their mighty splendour. The barren landscape and sparse vegetation of Lahaul lends a magnificent charm to this otherwise bleak country. We are accorded an enthusiastic welcome by the people of Keylong who have slanted Mongol eyes, prominent cheek-bones and cheerful smiles.

Frescoes of Kardang

The famous Kardang Monastery lies on the top of a hill across a river. This large *gompa* is popular throughout the Lahaul region. It has colourful frescoes and murals and an enormous prayer-drum containing strips of paper upon which the sacred mantra, *Om Mani Padme Hum,* is inscribed a million times.

From Keylong we undertake another pilgrimage to Triloki Nath. The jeep brings us to Udaipur via Tandi and we have to leave it at Udaipur where we cross the Chandra-Bhaga river and trek some 3 km to reach Triloki Nath.

This is a picturesque spot overlooking the Chandra Bhaga river which is better known as the Chenab in Punjab and Kashmir. Triloki Nath is a Buddhist place of pilgrimage and a big fair is held here annually during the month of August. The

monastery is said to have been founded by Guru Padma Sambhava, the great master who had originally introduced Buddhism into Tibet and adjacent lands.

Returning from Triloki Nath, we travel eastwards along the Chandra river and cross the Kunzum Pass, which is nearly 5,000 metres high. We obtain a magnificent view of the snowclad mountains on either side of the pass.

Descending on the other side of the pass, we enter the enchanting valley of Spiti which is a veritable Shangri-la. The first habitation we come across in the Spiti Valley is Losar, which is a picturesque hamlet set amidst barren wilderness. There are a number of villages on either side of the Spiti river.

Gobind Sagar Lake

We now return to the Chandra valley from Spiti and, crossing the Rohtang Pass by jeep, arrive at Manali. We retrace our steps and, passing through Mandi, branch southwards to Shimla via Bilaspur. On the way, we obtain a panoramic view of the huge Gobind Sagar lake which is formed by the Bhakhra Dam over the Sutlej. We spend an hour boating on the calm bosom of Gobind Sagar before arriving at Shimla.

From this gay hill station, we proceed some 15 km further to Kufri, which is well known for its winter sports. Near Kufri we visit the Wild Flower Hall which was once the residence of Lord Kitchener. This luxurious building has now been converted into a hotel by the Himachal Pradesh Government.

About 64 km from Simla, we arrive at Narkanda, located at a height of 2,700 metres. At a short distance from Narkanda lies Kotgarh, which is famous for its apple orchards.

From Narkanda we descend to the banks of the Sutlej and travel northeastwards to Rampur, Sarhan and Kalpa. Kalpa is the last big village on the Hindustan-Tibet Road. The Shipki-La Pass leading into Tibet is not very far from here. This region along the valley of the Sutlej is known as Kinnaur.

We now return to Shimla and travelling southwards arrive at the lovely town of Chail. This was the summer capital of the erstwhile Maharajahs of Patiala and it boasts a cricket ground reputed to be the highest in the world.

Further south, we come to Nahan which lies at an altitude of 900 metres. Perched on an isolated ridge of the Siwalik hills, Nahan overlooks dense forests and deep ravines. At the end of the monsoon season the festival of Bawan-Dwadashi is held here.

A short journey by car from Nahan brings us to the enchanting Renuka lake. It is named after Renuka, who was slain by her son Parshurama in obedience to his father, the sage Jamadagni. During November, a fair is held here. We also visit a small wildlife sanctuary near the lake before travelling southwards to Paonta Sahib.

Paonta Sahib

We have now descended into the plains of India leaving behind the stupendous and sacred Himalayan mountains in the north. Paonta Sahib is a very famous Sikh pilgrim centre. There is a majestic gurdwara located here on the banks of the Yamuna. It commemorates the last Sikh Guru, Gobind Singh, whose weapons are preserved in the gurdwara. Baisakhi is celebrated here with great pomp and splendour.

Our long and extensive journey through the mountains and valleys of Himachal Pradesh across rivers and lakes and snow-bound passes, has come to an end.

Jammu & Kashmir

Area	:	*2,22,236 sq km*
Population	:	*5,987,389*
Languages	:	*Kashmiri, Dogri, Urdu, Ladakhi*
Literacy	:	*27 per cent*
Crops	:	*Barley, forest produce, fruits, millets, rice, saffron, wheat*
Minerals	:	*Bauxite, coal, lignite, sapphires, semiprecious stones*
Industries	:	*Carpet & shawl-making, handicrafts, sericulture, a variety of public sector undertakings, wood-based industries*

A land of rivers and lakes, of flower-spangled gardens and of forests, ringed by breathtaking snowclad mountains, Kashmir has been described as an "emerald set in pearls". There are little known enchanting spots, picturesque villages, clusters of ancient ruins, virgin peaks and much else.

The earliest written account of Kashmir is Kalhana's *Rajatarangini* of the 12th century, which describes the valley as "a country where the sun shines mildly, being the place created by Kashyapa (the great sage) as if for his glory... saffron, ice-cold water and grapes, which are rare even in heaven, are common here. Kailasa is the best place in the three worlds; Himalaya, the best part of Kailasa; and Kashmir, the best place in Himalaya."

Emperor Akbar's interest in Kashmir did not go beyond building the fort of Hari Parbat to the west of the Dal Lake. But Jahangir and Shahjahan found in Kashmir a heaven on earth. They discovered, in the words of Sir Walter Lawrence, that "perhaps in the whole world there is no corner so pleasant as the Dal Lake." And round this corner, in the lap of the adjacent hillside, nestling beneath the 3,962 metres-high Mahadev peak, they built Chashma Shahi (the royal springs), Nishat (pleasure garden) and Shalimar (the abode of love). Their visits were only pleasure trips during summer to escape the heat and dust of the plains.

Switzerland of Asia

The English, however, found Kashmir to be different. From their point of view, the valley contained, as Lawrence has recorded, "nearly everything which should make life enjoyable: there is sport varied and excellent; there is scenery for the artist and layman; mountains for the muntaineer; flowers for the botanist: a vast field for the geologist; and magnificent ruins for the archaeologist. The epicure will find dainty fruits and vegetables....while the loaner can pass delightful days of *dolce far*

niente in the mat houseboats moored under the shady chinar tree." The valley possesses the climate of Switzerland until the end of April and of Southern France till August or so.

Jammu and Kashmir is a land of contrasts. It is not merely a land of lakes and glaciers. Rising from the tropical plains at near sea level, the topography of the state rises in Ladakh to altitudes between 11,000 and 20,000 ft and above.

Cultural Diversity

The state's cultural diversity is no less remarkable. Its Constitution recognises as many as seven regional languages while the census lists over a hundred tongues spoken by the people.

The state has the largest diversity of religions in India: it has Muslims, Hindus, Buddhists, Sikhs, Jains and Christians in sizeable numbers and a few Parsis.

There are three focal points where the various cultural strands meet. The Pir Panchal range (according to Sir Walter Lawrence, Pir is a Dogri word for a mountain peak and Panchal is a corruption of the Kashmiri word Pantsal of the same meaning) symbolises the meeting point of Dogri and Kashmiri cultures, overflows the Pir Panchal into the border areas of the Jammu region and gets mixed with the local culture. Likewise, the predominant population on the periphery of the Kashmir Valley is non-Kashmiri speaking, mostly of Gujars, who are perhaps closer to the cultural mainstream of Jammu.

The valley is the most densely populated. Enclosed by mountain ranges, which are 10,000 to 18,000 ft high, Kashmir is the largest valley in the lap of the largest mountains in the world, with a height of between 5,000 and 18,000 ft. Its climate is temperate and salubrious.

The proverbial beauty of Kashmir must have exercised some influence on the Kashmiri mind and character. Its quiet flowing Jhelum, placid lakes, smiling saffron fields, stately chinar trees and silent mountain walls have inspired a reflective and easy-going temperament among its people. Bihana, the great Sanskrit poet, asserted that Kashmir alone was the true home of poetry in India. Lol lyric seems to be as spontaneous and abundant a

product of Kashmir as its flowers and plants. (Lol is a typical form of Kashmiri poetry, short and musical, "signifying an untranslatable complex of love, longing and a tugging at the heart" - G.M.D. Sufi in Kashmir.)

Kashmir has a proud intellectual heritage. For about two thousand years, ending A.D. 1 000, it experienced an unusual intellectual explosion when Kashmiri scholars dominated the intellectual scene of India in practically every branch of knowledge.

Another cultural effervescene in Kashmir occurred in the regime of Sultan Zain ul Abidin (A.D. 1420 to 1470), endearingly called Bud Shah, the great king, when Kashmir made big strides in the fields of learning, crafts, architecture, music and poetry.

Pre-Islamic Heritage

Unlike other languages of north India, Kashur, the language of the Kashmiris, does not belong to the Indo-Aryan family. Sir George Grierson shows that it belongs to the Dardic and not to the Sanskrit group. According to G.M.D. Sufi, "The original Dardic language has supplied the skeleton, Sanskrit has given it flesh, but Islam (Persian and Urdu) has given it life." (*Kashir*, Lahore)

Even the Muslims who constitute over 90 per cent of the population of the Valley are proud of its pre-Islamic past. They still cling to the beliefs and practices of that period. According to Abdullah Yusuf Ali, the worship of relics, which prevails at the principal Muslim shrine of Hazartbal in Srinagar, is a continuance of a Buddhist practice (*Islam in India and the West).*

Islam came to Kashmir at a time when its synthesis with Hindu thought had already blossomed in the form of Sufism and the Bhakti movement in the rest of the country. Bulbul Shah, Shah Hamdan and other Sufi saints spread the message of Islam in Kashmir unaided by the state. Kashmir embraced Islam before any Muslim king invaded it. In fact, when the first such invasion by a Muslim king, Akbar, took place in 1586, it was resisted by all Kashmiris. The Mughal rule and the Pathan rule that followed in 1752, though both Muslim, are regarded by them even today as periods of slavery.

Centuries of oppression and poverty demoralised and degraded the people of Kashmir. They were in this state when their destiny was linked with Jammu and Ladakh in 1846 when the Valley passed from the hands of the Lahore Durbar to Maharaja Gulab Singh of Jammu on payment of a paltry sum of Rs. 75 lakhs.

The Ethnic Mix

Jammu until then had not been integrated into a single political entity, divided as it was, into a number of principalities. Jammu's geographical and cultural diversity is equally marked. It is divided by a series of the Siwalik ranges. The enclosed valleys have their own cultural variations.

Gujars are Muslims and live on the other side of the Pir Panchal. After Kashmiris and Dogras, they are the third largest community of the state. They can be told apart by their features, dress, language and way of life. Cattle rearing is their main occupation and about one-third of them live a nomadic life. Their simplicity is proverbial.

Dogra Culture

Apart from the Gujars and Dogri-speaking Muslims, a majority of the Pothoari-speaking people living across the Chenab and in the districts of Rajouri and Poonch are also Muslims. They came from the neighbouring states of Punjab and Kashmir. The local Muslims were converted under the influence of Sufi preachers like Sayyid Farid-ud-Din and his son Issar-ud-Din who lie buried in Kishtwar. Budhan Shah, a contemporary and friend of Guru Nanak, and Roshan Shahwali, are both buried near Jammu city. These saints are revered by Hindus and Muslims alike.

Muslims and Hindus of the region have shared many common experiences. Whether it was a revolt against the domination of the Lahore Durbar in early 19th century or conquest of the other people in Kashmir, Ladakh, Chatral or elsewhere, Hindus and Muslims shed their blood together. Stories of their common exploits are enshrined in folk literature.

Jammu's glory is not confined to the battlefield. It gave birth to and shaped the basic characteristics of the celebrated Pahari school of painting. The four pioneering centres of the school in the

region were located at Jummu, Basohli, Poonch and Ramnagar. The region also made an invaluable contribution to the national culture through Pahari music.

Rugged, rocky and barren lands made life in Jammu extremely hard. Women had to walk miles to fetch drinking water in pitchers from ponds which were also used by cattle. Menfolk had to eke out a living from dry and infertile fields, which they did not own. According to a Dogra poet, there is no life worse than that of the Kandi. A saying in Dogri, however, describes the hardships of climbing hills of the Kandi rather good-humouredly: "Climb through perseverance, seduce a woman through talking."

The natural hardships of the people were further aggravated by an oppressive feudal system. The autocratic rule of the Maharaja, exploitation by the landlords and moneylenders, and inhuman practices like *beggar* (forced labour) made the life of the Dogris miserable under the so-called Dogra rule.

Regional Nationalism

Regional nationalism in Kashmir asserted itself soon. In their struggle against the Dogra Maharaja, Kashmiri Muslims, led by Sheikh Abdullah, not only got the support of enlightened Hindus like Budh Singh, whom the Sheikh called his spiritual father, and Prem Nath Bazaz, but also of the nationalist leaders of India like Gandhi, Nehru, Azad and Ghaffar Khan. The opposition of the Indian Muslim League to the freedom movement in the princely states in general, and in Kashmir in particular, brought it closer to the national mainstream.

The recognition by the new rulers of Pakistan in 1947 of the right of the princes to decide the fate of their states and their attempt at forcible annexation of Kashmir by letting loose tribal raids further offended Kashmiri sentiments. In the circumstances, the fateful decision of the Kashmir National Conference, under Sheikh Abdullah's leadership, to accede to India was most logical.

Transfer of Power

The partition of India changed the geography of the state. Along its 400-mile western border, a Muslim state came into existence

which had the potential of undermining the loyalty of its majority community. After the communist revolution in China, 800 miles of its northern border (350 miles with Tibet and 450 miles with Sinkiang) also became live, exposing the Buddhist population of Ladakh to a secessionist appeal by its co-religionists from across the border.

When the armies of India and Pakistan agreed to a ceasefire under a United Nations resolution on January 1, 1949, more than 32,000 square miles of the territory of the state was left with Pakistan. It included the northern frontier areas of Gilgit, Skardu tehsil of Ladakh and the Pothoari-speaking western tract comprising the districts of Muzaffarabad, Mirpur and most of Poonch. The Kashmir Valley was the only region of the state that remained practically intact.

Thus with the state's accession to India in October 1947, its old regional, communal and class balances were completely upset. Political power shifted from the Jammu-based Maharaja and his feudal class to the Kashmir-based middle class leadership.

Ladakh: Citadel of Buddhism

Ladakh's area is twice that of Jammu and Kashmir combined. But its population is just over one lakh, scattered over the region's 239 villages in an area of 96,000 sq. km—a vast arid desert of bare crags and granite dust. Most of the people live around the valleys of the Indus and its tributaries like the Shyok, Zanskar and Nubra, at altitudes varying from 11,000 to 17,000 ft. Some of the mountain peaks are as high as 25,000 ft.

Ladakh has the largest concentration of Buddhists in India. About 55,000 in number, they mostly inhabit Leh and Zanskar Tehsils. Muslims, who number about 49,000, are concentrated in Kargil Tehsil. Most of them are Shias.

Ladakhis belong to the Tibetan race, with an admixture of Aryans. There are pockets of Balti and Dardic races also. The higher altitudes of Ruspshu are inhabited by the nomadic tribe of Champas.

The political and emotional isolation of the region was broken by two events. The first was the Pakistani attacks in 1947

which threatened this citadel of Buddhism. They sought protection from India. The second event was the Chinese action to end the autonomy of Tibet in 1959, resulting in the flight of the Dalai Lama. With it the centre of loyalty of Ladakhi Buddhists finally shifted to India.

It was during the Sino-Indian war in 1962 that the strategic importance of Ladakh was fully realised and national attention focused on the needs of the area and its people. Thereafter, development activities were accelerated.

Construction of the Srinagar-Leh road, crossing over the Zojila pass at 11,000 ft has reduced the distance between them from 19 marching days to one day. A number of approach roads have opened up the interior also. Work is in progress on the 95-mile Leh-Nobra and the 150-mile Kargil-Zanskar roads.

Qualitative changes have meanwhile taken place in the economy of the region. Rapid strides have also been made in education. There is now at least one school in every village. Out of them ten are secondary schools.

Another sign of Ladakh's modernisation is the fact that two 90 kw generating sets now supply electric power to Leh and Kargil. A hydel project at Stakna at an altitude of 13,000 ft with a capacity of generating, 35,000 kw of power has also been constructed.

Regulated Tourism

The state has become physically closer to the rest of the country through a stable national highway, construction of the Jawahar Tunnel, the Pathankot-Jammu road and a rail link, air service and direct dialing telephone service between Srinagar, Jammu and Delhi. Srinagar can now be reached from Delhi in less than half as many minutes as the number of days required by the Mughal kings. These factors have encouraged tourism in the state. A growing number of tourists bring additional revenue and closer contacts with the outside world. During the last 40 years, the number of tourists has been increasing year after year. Besides, lakhs of pilgrims from the rest of India come to the Vaishno Devi shrine in Jammu every year.

Places of Tourist Interest

Tourists reach Srinagar, stay at some hotel, or a houseboat, for a week or so. Thereafter they usually schedule—spend one day at Chashma Shahi, Moghul Gardens and Harwan, another at Gulmarg, Khilanmarg and, weather permitting, at Apharwat (4,419 metres); on the third day they take a bus ride to Kheer Bhavani, Ganderbal, the Manasbal Lake, Bandipur, Sopore, Baramula and Pattan, with a visit to the Wular Lake thrown in; on the fourth and fifth days they visit Sonamarg and Yusmarg. Half a day is spent in a *shikara* on the Dal Lake and the Nasim Bagh ("the garden of the morning breeze"); and a day and a half in shopping.

Tourists then move to Pahalgam for a week-long stay. On their way from Srinagar, they visit the Avantipur temple ruins, Anantnag, Kokarnag, the ruins of the Martand Temple and Mattan. In many cases, a visit to Verinag, the source of the river Jhelum, is reserved for the return journey to Jummu on the completion of their holiday in Kashmir.

In Gulmarg (2,590 metres), the rich play golf during summer and ski in winter. The poor feast their eyes on a most soothing, soft green undulating landscape. They also visit the snows at Khilanmarg, or enjoy the distant beauty of the Nanga Parbat. Pahalgam (2,133 metres), however, offers Indian tourists more attractions even when the earlier charm of the somewhat open-air tent-life has been replaced by a brick-walled hut-life. Not only can they enjoy the sunshine on the rolling green grass or spend leisurely hours by the side of the fast-running bluish-white waters of the Liddar, but also visit from here the holy cave of Amarnath or the Kolahot glacier in the Liddar Valley.

The Ice Lingam at Amarnath

A visit to the Amarnath cave (4,175 metres), wherein resides Lord Shiva in the form of an ice lingam, is exciting for both the devout pilgrim and the lover of nature; the former can satisfy his religious fervour, the latter his naturalist's hunger by feasting on some of the most beautiful scenic sights in the world. The lingam, which waxes and wanes with the moon, reaches its full size on Shravan Purnima (in August), when thousands of pilgrims have its *darshan*.

The 45 km *yatra* from Pahalgam to Amarnath presents a most moving and varied spectacle of pilgrims and nature. There are many facets to the grandeur of the Himalayas—from soft to stern, from soothing to rugged. The first halt at a distance of 13 km is at Chandanwari (2,925 metres) which commands a fine woodlands view, with the milky-white waters of the Dudh-Ganga rushing and tumbling down to join the Liddar. It nestles quietly "at the bottom of a gigantic cup" of forests and steep cliffs of the surrounding mountains.

Sheshnag Lake

Thirteen kilometres away is Sheshnag (meaning the cobra's hood) with its spell-binding beauty: an 8 km-long and 3 km-wide emerald-coloured lake with the shining white glaciers coming down almost to the water's edge—some of them look as if "floating on the burnished sheet of its water like so many white swans".

Beyond Sheshnag, one faces the uphill bare route to the 4,419 metres high Mahagunas (meaning the Great Viper). From here a downhill march along grassy slopes, interspersed with flowers of variegated hues, takes the pilgrim to Panchtarni (3,840 metres) where, it is said, Shiva performed the *Tandava Nritya* (the cosmic dance of destruction). While dancing , his massive locks loosened and out came five streams of the Ganga. It is after this that the place takes its name.

Kolahoi Glacier

From Pahalgam, which lies in the heart of the Liddar Valley, one goes to the Kolahoi glacier. *En route* is the beautiful meadow of Aru (2,743 metres), about 11 km from Pahalgam; then comes the lovely 3,352 metres high green lawns of Lidarwat, encircled by a belt of trees and high above by stately peaks; and another 16 km beyond is the Kolahoi glacier. Europeans thought that the scenic beauty of the valley very much resembled that of Switzerland.

Vying with Gulmarg (the Meadow of Flowers) is Sonamarg (the Golden Meadow) in the Sindh Valley, which begins upwards of Ganderbal on the river Sindh and ends at Baltal at the Zoji-la Pass. Sonamarg lies in a narrow three-km-long grassy flat at an elevation of 2,636 metres, running between the hillside and the river, where "the great peaks close round, glaciers pour down

from them almost onto the camping ground and the scenery has all the grandeur of the Alps." At a little distance is the perennial glacier of Thajiwas.

From this valley one can go to the sacred Gangabal Lake (3,657 metres) at the base of the snowclad peak of Harmukh (5,151 metres). For the Hindus of the valley, it is the Hardwar of Kashmir. Apart from its sacredness, the lake is "an exquisite turquoise-coloured sheet of water reposing immediately beneath the great cliff and glaciers of the Harmukh." From the lake one can visit Wangat and Naran-nag, where lie the 10th century ruins of ancient temples. At Wangat, it is believed, Rishi Vasishtha had his *ashram;* King Sandimat had his *vanaprastha* here; and Kalhana is said to have written his *Rajatarangini* at this place.

The Menacing Kishenganga

West of the Sindh Valley lie the Gurais and Tilet valleys, which possess a beauty of their own, heightened by the majesty of the river Kishenganga. One reaches Gurais from Bandipur and Tragbal. A tortuous motorable road winds up the wooded mountain and leads to the Rajdiangan Pass, 3,627 metres high.

From this pass begins the descent to Gurais, which is at the end of a valley overlooked by the 4,267 metres high Habbakhatoon. There is no motorable road beyond Gurais. Riding ponies, we crossed over the velvety "shoulders" of the Habbakhatoon into the picturesque Tilel valley. Here again the scenery is dominated by the Kishenganga, forest-covered mountains and small grassy plains by the side of the river. It was a most thrilling experience for me to ride a pony over a narrow path often two feet wide (at some places even less) with the Kishenganga menacingly rushing down about 90 metres below.

Lolab Valley

Further west of Gurais is the Lolab valley, which is accessible from Kupwara. According to Joshua Duke, if this valley "lacks the wild grandeur of Sindh or the majestic splendour of Gurais....it has a sylvan beauty all its own and nowhere excelled." Sir Francis Younghusband saw in them "a series of English woodland glades, with the additional beauty of snowy peaks in the background." The chief places of interest are Chandigam, Kumbrial, Renawari, Kitardaji and Lalpura.

Nurjahan's "Pleasure Retreat"

Kokarnag is three km from Verinag, near the foot of the Banihal Pass (over 2,473 metres) and 13 km from Achhabal, which is a garden of chinar, water cascades and playing fountains which Nurjahan had got built as her pleasure retreat. Not only is Kokarnag on angler's "paradise" and famous for the curative properties of its mineral springs, but its charm also lies in its shallow, crystal-clear stream and the open countryside. Here, one can fish out to one's satisfaction.

Another place which can be developed as a community centre for tourists is the Harwan lake area at the foot of the "bold and supernaturally" high Mahadev (3,962 metres), which hikers climb during summer. Before Harwan is Shadaharwan (meaning a place of six monks), where there used to be a stupa or a *vihara* and where the Fourth Buddhist International Council was held. Beyond Harwan is Burzhom, where a decade or so ago archaeological finds of 3 000 B.C. were unearthed.

The third place for development as a community centre can be Shadipur at the confluence of the rivers Jhelum and Sindh. It is picturesque and arcadian. It had in the past excellent grassy camping grounds by the river, under massive, hoary chinar, extremely popular with Europeans. From Shadipur one can go to the Wular Lake via the Nuru Canal; and at some distance down the river is Sumbal, from where one goes to the Manasbal Lake.

Asia's Largest Water Lake

I had spent a night at Shadipur while passing eight idyllic days in a *doonga* let loose down the Jhelum to the Wular Lake, whose "tender, jade-like green" charm inspired Mrs. Percy Brown to write a beautiful poem. The Wular is the largest fresh-water lake in Asia. Some have been fascinated by the golden rays of the setting sun on the vast sheet of water. To Mrs. Percy Brown, the Wular seemed like "a lingering link with Kashmir's ancient past", when the whole Valley "embraced just such a scene—in times remote, for then 'twas one lake vast."

Surveying Kashmir's past and present, a great fact of history will become evident: Time has changed the people; but not the mountains, the valleys, the rivers, the lakes, the towns and villages, and, not the least, the ancient archaeological finds, which

speak volumes of a rich civilisation that once flourished in Kashmir—so great as to have rivalled those of Egypt and Greece.

Jammu: The Winter Capital

No visitor to Kashmir can bypass Jammu, whether the visit is by air or by road. From the point of view of the topography of the state, Jammu forms as much a part of the Himalayas as Kashmir. One realises this aspect of their inseparableness while flying over Jammu into the valley. Frederic Drew, a British geologist in the Maharaja's service in 1862, wrote in 1875 that while Jammu forms part of the Outer Hills of the Himalayas, the Kashmir Valley and the high surrounding ranges are the Middle Mountains.

Jammu—the winter capital of the state—still basks in its glory of Dogra chivalry and the many heroic deeds, kept alive by its handsome contribution to the Indian Army. It is the starting point of the 320 km-long journey to Srinagar over a zigzag mountain road. At a distance of 32 km is Do-mel from where a road branches off to Katra which is at the base of the famous Vaishno Devi visited by nearly four lakh pilgrims every year. Three km further another bifurcation takes one to the Surinsar and Mansar lakes, which the state can develop as winter resorts when the valley is closed.

Near Katra, at Reasi-on-Chenab, stands the fort-cum-palace of General Zorawar Singh, still whispering into the ears of the visitors the death-defying campaigns he had undertaken during the reign of Maharaja Gulab Singh—he had sacrificed his life in the campaign against Tibet. Not far from here is another famous place, Dera Baba Banda, where the shrine of another warrior speaks of his exploits and sacrifices. He was Banda Vir Bairagi, Guru Gobind Singh's most trusted General.

From Jammu to Kud: it lies amidst picturesque surroundings on the open, sunny, western slopes of the Patni range and commanding distant views of the plains below. Further up, crossing over the the Patni Pass, is Batote, hidden in the midst of pine and fir trees on a wooded hillside, overlooking a deep ravine at the bottom of which flows the Chenab and facing a splendid view of mountain ranges towering over the Chenab valley. Both Batote and Kud have been sanatoriums in the past; but now

visitors rush past them in their hurry to reach the Valley and fulfil the ritual of tourism.

The Prettiest Spot

From Batote branches off the road to Bhadarwah and Kishtwar. Tatri-on-Chenab is the point from where one goes to Bhadarwah, which is situated in a terraced valley at the end of which is the Padri Pass. Here is Jai, one of the most beautiful places in the entire state.

From Tatri one proceeds to Kishtwar by a motorable road that runs along the Chenab. Kishtwar's scenic charms are matchless in many respects. A grassy maidan of nearly 65 acres serenely nestles amidst rocky, steep mountains, and down below on one side is the Chenab rushing in all its fury. Next to Pampur in the Valley, Kishtwar is the only place in the state where saffron is grown. From here one can proceed to the Valley via the Sinthan Pass. According to Dr. Arthur Neve, "some of the grandest scenery in Kashmir is met with on this route, as there are very lofty peaks seen rising from the deep gorges of the Wardwan and Chenab." It was from here, crossing over such high mountains, that Zorawar Singh had proceeded and performed the daring feat of capturing Ladakh, Baltistan and the Kashmir Valley.

Ladakh

A few years ago Ladakh was one of the most inaccessible and forbidding regions in the world. Now it has been opened to tourists and is attracting visitors with its strange beauty and charm.

"The sight of the snows", goes an old Hindu saying, "wipes out the sins of the world." Ladakh makes you understand its meaning. As you cross the 3,473 metre-high Zoji-la Pass, you begin to feel different. Awesome, snow-covered mountains tower above, frighteningly close. Terrifying gorges descend almost vertically to snake-like rivers, thousands of feet below. There is something primeval about the scenery; nature rules triumphant and you are humbled, cleansed and exhilarated.

World's Highest Road

The 432-km Srinagar-Leh road must be one of the most treacherous in the world. It has been the graveyard of hundreds

of vehicles. It is almost as if nature were taking revenge for this intrusion. The story is told of a Chief Minister who insisted on being driven to Leh in style in a Mercedes; he got there all right, but the car was a total wreck and it had to be brought back bit by bit. Yet, incredibly, buses and trucks ply regularly on the road, crossing 3,600 to 3,900 metre-high passes and negotiating some of the steepest hairpin bends ever constructed. At one point, the road climbs almost 600 metres in just six km.

Every now and then you are also reminded of what terrible sacrifices the Border Roads Organisation had to make to build these roads. "Surinder Singh went down here in a bulldozer while clearing an avalanche," says a road sign. It is the kind of under-statement typical of a magnificent group of brave men who have gained worldwide admiration, not least of all for building the highest road in the world—over the 5,520 metre-high Khardung-la Pass. And there are many Surinder Singhs who have given their lives for the defence of the country: on an average, one man is killed for every kilometre of road built in the mountains.

Zoji-la-Pass

From the Zoji-la Pass, the road descends to the Drass Valley, one of the coldest inhabited places on earth. Snow often falls to a depth of four metres here and temperatures plunge to minus 45^0 C. And to drive the point home, there's a notice in a dak bungalow: "Hot water for bath—one bucket 40^0 C—Re. 1." Even in September, a biting cold wind funnels through the valley, warning you of the winter ahead.

The scenery has already begun to change. There are hardly any trees on this side of Zoji-la—just some stunted willows. The mountains don't look "young" any more; they now have a strange, bleak beauty. Here and there, the elements have been at work, gouging the rocks into eerie shapes and creating fantastic colours. It is truly a geologist's paradise.

The bleakness is occasionally relieved by flashes of startling greenery wherever there's water—at the base of a glacier or in a river valley. This is where you are likely to find Ladakh's famous apricot orchards or the giant radishes, one of which alone can weigh five kg. The Ladakhi landscape brings various parts of the world to mind: the South American Andes, Spain, the Grand

Canyon, the Scottish Highlands—even the moon! The past also occasionally comes to life: near Kargil, a village called Karkichu seemed to spring at us straight from Biblical times.

Kargil

Kargil, 200 km from Srinagar, is the overnight halt. It was once an important centre of trade routes between India, Russia and China, and, more recently, the scene of fierce fighting between India and Pakistan—the hill overlooking the town changed hands five times in the 1965 war. Eighty km from Kargil, in the village of Garkon, lives a community of 700 people who are reputed to be the purest living descendants of the original Aryans. They grow their hair long and are said never to bathe in their entire life.

Mulbekh, 40 km from Kargil, on the road towards Leh, is another important historical landmark. It is the site of a statue of the Buddha, hewn out of the rock face and in a marvellous state of preservation, even though it probably dates back to the first century A.D., when Buddhism first came to Ladakh. Mulbekh, in fact, divides Muslim Ladakh from Buddhist Ladakh: between Srinagar and Mulbekh the population is predominantly Muslim, while from Mulbekh to Leh the majority are Buddhists.

From Mulbekh onwards, the Buddhist influence also becomes visually more apparent. You begin to notice high cairn-like mounds with a prayer flag fluttering from the top. These are *chortens*, sacred to the Buddhists—on them every traveller who has successfully negotiated the perils of the route lays a stone. There are also the countless *mani* stones—some no bigger than pebbles, others massive rock faces—on which the ancient prayer, "Oh Jewel in the Lotus Flower" has been lovingly carved.

Silent Prayer

There is a charming simplicity in Buddhist worship: a twirl of the prayer wheel, a walk around a "chorten", a prayer flag left to flutter in the wind. No words are spoken; the Omnipresent understands gestures and the prayers are carried by the elements.

As you go round a bend, 128 km from Leh, you come across a most spectacularly situated monastery. This is Lamayuru, the oldest and most mysterious monastery in Ladakh, on whose walls scenes of beatific calm mingle with vigorous, gory

depictions of ogres and demons. One notices this paradoxical duality repeated in Ladakhi Buddhist art: peace and gentleness co-existing with violent turbulence.

Unlike Tibet, where spiritual and temporal power was united in the Dalai Lama, religion and politics have traditionally been separate in Ladakh—there is still a Raja of Ladakh and, till the time of Ranjit Singh in the early nineteenth century, Ladakh was an independent kingdom, though with close spiritual and cultural links with Tibet.

A vigorous and imaginative development programme has been launched in recent years. Dynamic young IAS officers have been rapidly transforming the region. Perhaps the most interesting development project in Ladakh is the animal husbandry programme. At the 3,750 metre-high, 60-acre Mathoo farm where cross-breeding experiments are taking place, Russian merino sheep, with their high wool offtake, are being crossed with the hardier local variety.

More "Pashmina"

The Ladakhi goat is also being bred with the Angora goat; the cross will not only produce better wool but increase the quantity of the famous Pashmina wool (*pashmina* is a particularly fine warm wool produced by mountain goats as additional protection against the cold; hence, the colder the climate, the higher the production of *pashmina*). Attempts are also being made to preserve the Zanskar stallion (famous for its "fast trot") and the Chang Thang dog (the only dog in the world capable of fighting a wolf), both of which are facing extinction.

Inevitably, the opening up of Ladakh has produced its negative side-effects. For instance, *grim* (a variety of barley) was previously used mainly for food. But now that cheap rice is easily available from the Kashmir Valley, *grim* is being increasingly converted to *chhang*, a potent local wine.

The practice of polyandry, whereby one woman is married to several men, is also dying out, with the result that there has been something of a population explosion in Ladakh.

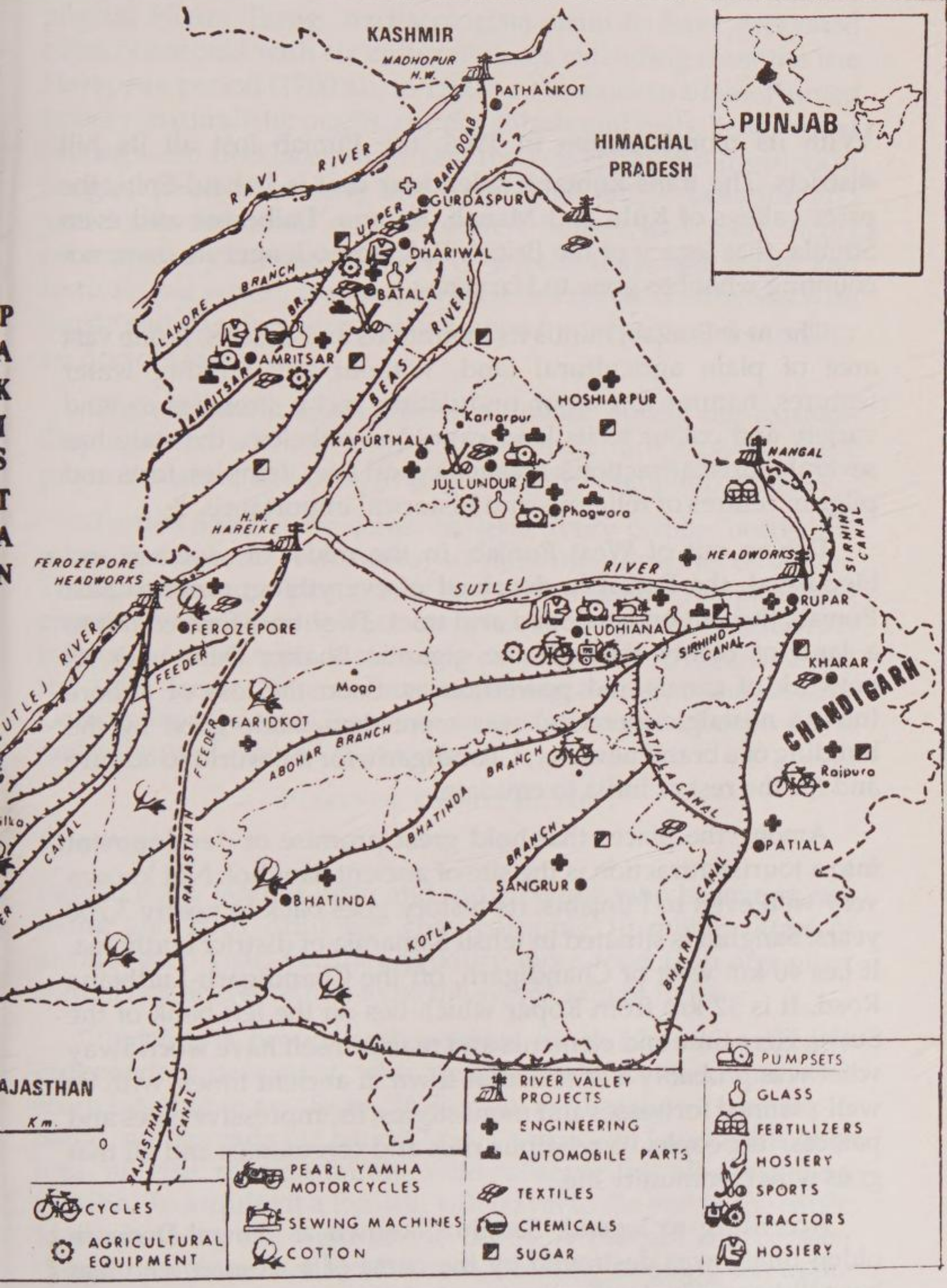
Art Treasure

The ending of Ladakh's isolation, too, has suddenly endangered the fabulous art treasures in its monasteries. Some of the lamas are known to be susceptible to bribes and the fact that Sotheby's in London recently auctioned a number of Ladakhi bronzes and *tankas* indicates that quite a few of these antiques are somehow being smuggled out of the country.

But it will take a long time to "spoil" Ladakh. A land that was able to survive the conquests of Ranjit Singh's great Dogra general, Zorawar Singh, and which could resist the pull of Tibet, clearly has a special genius of its own.

Punjab

Area	:	*50,362 sq km*
Population	:	*16,788,915*
Languages	:	*Punjabi, Hindi*
Literacy	:	*41 per cent*
Crops	:	*Barley, cotton, millets, oilseeds, potato, pulses, rice, sugarcane, wheat, tobacco*
Minerals	:	*Limestone*
Industries	:	*Dairy, fertilisers, light engineering, pharmaceuticals, sericulture, sports goods, textiles, woollen hosiery*


KASHMIR
MADHOPUR H.W.
PATHANKOT
RAVI RIVER
BARI DOAB
UPPER BARI DOAB CANAL
GURDASPUR
DHARIWAL
BATALA
LAHORE BRANCH
AMRITSAR BR.
AMRITSAR
BEAS RIVER
HOSHIARPUR
Kartarpur
KAPURTHALA
JULLUNDUR
Phagwara
NANGAL
H.W. HAREIKE
FEROZEPORE HEADWORKS
SUTLEJ RIVER
HEADWORKS
SIRHIND CANAL
FEROZEPORE
LUDHIANA
RUPAR
KHARAR
FEEDER
Moga
FARIDKOT
RAJASTHAN FEEDER
ABOHAR BRANCH
BHATINDA BRANCH
PATIALA CANAL
CHANDIGARH
Raipura
PATIALA
SANGRUR
BHATINDA
KOTLA BRANCH
BHAKRA CANAL
RAJASTHAN CANAL
Km.
0
PAKISTAN
RAJASTHAN
PUNJAB
HIMACHAL PRADESH
CYCLES
AGRICULTURAL EQUIPMENT
PEARL YAMHA MOTORCYCLES
SEWING MACHINES
COTTON
RIVER VALLEY PROJECTS
ENGINEERING
AUTOMOBILE PARTS
TEXTILES
CHEMICALS
SUGAR
PUMPSETS
GLASS
FERTILIZERS
HOSIERY
SPORTS
TRACTORS
HOSIERY

With its reorganisation in 1966, the Punjab lost all its hill districts. The trans-Rohtang splendour that is Lahaul-Spiti, the prize valleys of Kulu and Manali, Kangra, Dalhousie and even Shimla, that legacy of the British Raj, are no longer its own, not counting what has gone to Haryana.

The new Punjab, minus its mountains and deserts, is one vast area of plain agricultural land, without any striking water features, natural forests or undulating rocky stretches to lend variety and colour to its landscape. Nevertheless, the state has several tourist attractions: archaeological sites, temples, forts and pilgrim centres of religious and historical importance.

Driven out of West Punjab, in the midst of violence and bloodshed, the Punjabis, deprived of everything, came to East Punjab, then an undeveloped arid tract. They transformed it into a land of plenty through the gigantic Bhakra Dam with its network of canals and powerhouses. Soon the loss of Lahore (now a nostalgic memory) was more than made good by the building of a brand new city, Chandigarh, for the world to admire and for the rest of India to emulate.

Among the places that hold great promise of development into a tourist attraction is the site of ancient Sanghol. Not known very well even to Punjabis, its history goes back to nearly 3,700 years. Sanghol is situated in tehsil Samarala of district Ludhiana. It lies 40 km west of Chandigarh, off the Chandigarh-Ludhiana Road. It is 32 km from Ropar which lies on the left bank of the Sutlej. Here time and elements and man himself have worn away what was probably a spectacular town in ancient times, with its well-planned fortresses and monasteries, its impressive gates and palaces, its people, its religious rites and ceremonies and all that goes with community life.

According to legend, Sanghol, known as Sangal-Dwip in olden times, was destroyed by the curse of a woman who had been ill-treated by her brother's wife. With its many monasteries,

it was probably the "she-to-lulu" mentioned by the Chinese pilgrim Hieun Tsang. Archaeologists claim to have excavated ruins connected with six cultural places extending from the late Harappan period (1700 B.C. to 1300 B.C.) to modern times. Painted pottery, naturalistic motifs, copper chisels and bells, bangles and earrings and necklaces show that the late Harappan dwellers of Sanghol lived an orderly and ceremonial life, in beautiful and artistically furnished and decorated houses and wore richly ornamented clothing and lovely jewels; they had feasts and festivals, ate wheat, fruits and meat, entertained themselves with music and dancing, were waited upon by servants and cared for by doctors and priests.

The settlement again rose to affluence during the Kushan-Gupta period when it sprawled over the entire expanse of the present mound, and even overflowed into neighbouring areas.

To this age belong coins, bangles, ivory combs, beads, the mud fortress of Hathiwara, a standing figurine of a Jain Tirthankara and a pentagonal fort with massive ramparts and corner towers. This defence complex is unique in character. A reference to this type of structure occurs in the *Arthashastra* and the *Udya Jataka*. Here is thus something dating to the days of Gautam Buddha and Chanakya, to say nothing of other prophets and princes of whom little is known.

Places of Tourist Interest

The People

Punjab is the land of lusty and virile people who believe in fast living and hard drinking! They consume 10 million litres of alcohol each year, yet they produce more food than any other state. They also continue to be the sword arm of India.

Punjab is a proud land, peopled by an almost arrogantly independent peasantry, who are not afraid of work, and who scorn begging in any form. "A Punjabi neither shows his back in battle, nor spreads his hands," goes a proverb. Land is his only love, all else, religion family, wife subserve this all-consuming passion. To acquire it a Punjabi will travel to the end of the earth; to retain it he will fight to the death. A Punjabi can be seen clearing jungle in Madhya Pradesh, draining swampy soil in the Terai, or growing grapes in the Imperial Valley of California. Wherever he is, he does a good job.

Driving down the Punjab in spring one cuts through a carpet of green, with patches of mustard yellow breaking the monotony. No farming area in the world can show wheat of comparable quality. The yields are the highest—2,900 1b per acre to the USA's 2,200. This tiny corner of our country, with a deficit of 30,000 tonnes in 1947, today has almost 3.5 million tonnes of wheat and almost a million tonnes of rice to put in the nation's food basket.

The greenery no longer disappears in the searing summers. It only changes to the delicate shades of paddy.

Finest Irrigation System

In the last quarter of the 19th century and the first of the 20th century the British built the finest irrigation system in the Western Punjab; four and a half million acres of land was irrigated in Lyallpur, Montgomery and Shahpur. Fifty years of sweat and toil turned them into the richest lands of India. After independence the story was repeated once again in the not too fertile lands of East Punjab which fell to the lot of non-Muslim Punjabis.

The Bhakra Dam was built, canals laid out and tubewells sunk. There are $2^1/_2$ lakh tube-wells in the state now. The Beas Dam is almost ready. In 1947 hardly 25 per cent of the land was irrigated compared to today's 70 per cent. More than half the villages have electricity and metal roads today.

So it has been with the Punjabi commercial classes. The small industries of Ludhiana, Batala and Jullundur making machine tools, light engineering goods, sports material and hosiery have made a name for themselves.

Jumping into exports the Punjabis have achieved a business of 25 crores a year.

What is the picture today? By Indian standards the material progress achieved is remarkable. The green revolution is essentially a Punjab phenomenon. In foodgrains alone, production rose from 34 lakh tonnes in 1965-66 to 73 lakh tonnes in 1970-71. The industrial growth rate for the last decade is 8 per cent against the national average of 5.1 per cent.

The Punjab has always been a land of peasant proprietors—58 per cent of the holdings are below five hectares. Land reforms have further cut down the big units and ensured that the

cultivator is master of the soil. Literacy is 41 per cent and is growing fast.

Ropar

Ropar (renamed Rupnagar) is another archaeological site worth visiting. It has a very good rest-house located on the banks of a reservoir formed by the damming of the Sutlej. Below the rest-house is the place where Maharaja Ranjit Singh met Lord Bentinck, the Governor-General. Along the lake there are camping sites. It is a good place for boating and fishing. Extension of a network of new roads has opened up some of the most beautiful places in the state.

Leaving the Ropar (Sirhind) canal, one turns north into the Sutlej river valley (in March a sea of mango blossoms) and then, through immense tracts of sand and stonebeds, reaches Anandpur Sahib, the holy city of joy, one of the most sacred places of the Sikhs. It is 40 km from Ropar.

Birthplace of the Khalsa

Anandpur is a small town founded in A.D. 1664 by the ninth Sikh Guru, Tegh Bahadur, near the ruins of an ancient place called Makhowal. Lakhs of Sikhs gather here to celebrate the birth of the Khalsa. On April 13, 1699, Guru Gobind Singh, the tenth Guru, baptised the first five Sikhs by administering "amrit" (nectar) to them.

During the annual festival, Hola Mohalla, Anandpur recaptures its old glory and splendour and becomes the centre of Panthic activity. The climax is reached on the last day when a huge colourful procession is taken out. The participants chant sacred hymns and display feats of sword play, physical fitness and horsemanship. Of particular interest is the march of the Nihangs, the colourful blue-robed, armour-carrying warriors who claim to form the great Guru's army. Their ardour and enthusiasm has to be seen to be believed.

We now proceed inside Gurdwara Kesgarh, built in the purest Sikh (Indo-Muslim) style, with its marble flooring and beautiful altar for the *Holy Granth Sahib*, a true haven of peace and joy. In the hall, a small museum has been set up displaying many weapons sanctified by their use by the Guru. In the evening these

weapons are taken out, one by one, and their significance explained to the devotees.

Among the exhibits may be mentioned the *Saif Zulekhan*, a double-edged 1,300-year-old broad sword of Arab origin. Once used by the Caliphs of Islam, it was presented to the tenth Guru, as a Defender of the Faith, by Emperor Bahadur Shah, Aurangzeb's successor. Anandpur Sahib is only 20 km from Nangal.

Dholbaha Temple

Thirty km to the north-west of Hoshiarpur, in a picturesque valley on the top of the Siwaliks, is situated the ancient temple of Dholbaha. Park-like valleys with a jade-and-crystal river and little mini lakes reflecting rocky peaks have given it the name *Dhavalvaha* (white rivulet), of which *Dholbaha* is a later-day derivative.

Tradition has it that it was once the abode of the legendary king Dhol. Archaeology places its antiquity to the pleistocene period when Stone Age man roamed the terraces and hillocks of the valley for food, water and shelter. He has left behind imperishable artefacts like copper-chopping tools, hand-axes and other implements. Pottery sculptures and architectural remains found scattered over an area of 6.4 km testify that the idyllic setting of the valley again caught the imagination of some affluent idol worshippers around A.D. 700. It continued to flourish throughout the early medieval period (A.D. 700-1200) when it saw, like the rest of the country, the most brilliant efflorescence of temple-building and sculptural art. A sort of a crude open-air museum has been established by the Government near one of the temples. The collection includes such remarkable works as a massive sculptured head of Vishnu of the 8th century, a beautiful Vishnu head of the 10th century, a reclining Ganesha and a Shiva-Parvati seated on Nandi.

Sangrur

Sangrur, 54.4 km from Patiala, is situated on the Ludhiana-Hissar railway line. It is also connected by metalled roads with major towns like Ludhiana, Patiala, Barnala and Bhatinda. Its chief attraction is the Banasar Garden which has a marble *baradari* in the centre of a big tank. The tank has now been converted into a rose garden.

Diwan Khana or the Darbar Hall is another place of archaeologist interest. The ceilings of the Hall are engraved in gold. This building has been converted into a museum. The regalia of the Jind Darbar and many other articles of historical interest are on display here.

Nankiana Sahib Gurdwara is 3.2 km from Sangrur. Its history goes back to A.D. 1497 when Guru Nanak visited it during his travels. He is said to have spent a fortnight in this place. It is believed that he composed a part of the morning prayer, *Japji*, here. Later on, Shri Guru Hargobind, travelling through Malwa in 1614, visited Nankiana Sahib. In 1870, Raja Raghbir Singh built the Manji Sahila Darbar Hall. A big tank was also constructed.

Dera Baba Jaimal Singh

"Saints have come to the world in every age; and whatever their country or religion may have been, their message has always been one and the same: to know God and to get release from the cycle of births and deaths. The founding of new religious creeds and sects has never been the purpose of their teachings. Creeds and sects breed passions which unnecessarily lead to quarrels and conflicts while the essence of the saint's teaching is love and harmony among the people of the world." These are the words of Sat Guru Charan Singh, spiritual head of the Radhasoami Centre, known as Dera Baba Jaimal Singh. This colony is located on the right bank of the river Beas, near the town of the same name. From Dholbaha it is a little over 100 km via Jullundur and Kartarpur. The foundation of this colony was laid by Baba Jaimal Singh in 1891 by building a small mud hut, barely 9 sq ft. in area. This has now developed into a beautiful modern colony where calm and peace reign. Pilgrims flock to it from all corners of the world. The atmosphere is serene and the setting is ideal for meditation and spiritual discourses. The set-up of the colony is socialistic: no one owns any immovable property and all the land and property belong to a registered society, of which the *Guru* is president.

Pool of Salvation

From Dera Baba Jaimal Singh, about 50 km west, is Gurdwara Tarn Taran, 22 km from Amritsar. The gurdwara is located by the side of a *sarovar* (tank), the largest of its kind in any Sikh shrine.

The decorations are less expensive than those at the Golden Temple, Amritsar. Nevertheless, the overall effect is beautiful. The temple was built by Guru Arjun, the fifth Guru of the Sikhs, in A.D. 1590.

Tradition has it that there was a very proud king with seven daughters. He once asked them who was their real protector. Whereas six of them acknowledged their father as the protector, the seventh, named Rajni, replied that it was the Lord Almighty. This very much annoyed the king, who married her to a leper. Rajni gladly accepted her lot and took her husband on a pilgrimage. Reaching Tarn Taran, she left her husband near the tank and went in search of food. The husband noticed that crows that bathed in the tank turned white as they came out. He, too, took a dip and found himself cured. Since then a largely attended *mela* takes place here every month, the biggest one being on the new moon of April.

Gurdwara Baba Bakala

Situated about 48 km from Amritsar, a mile and a half off the Grand Trunk Road at Rayya, is Gurdwara Baba Bakala, associated with Guru Tegh Bahadur. The eighth Guru had, before his death, indicated to his followers that the ninth Guru would manifest himself at Baba Bakala. It so happened that about 22 persons claimed themselves to be the Guru and sat there on the *gaddi*. A merchant, by the name of Makhan Shah, invoked the help of the Guru when his ship was about to be wrecked and made an offering of 500 *mohars*. When the ship was saved, Makhan Singh went to Bakala. He was able to identify the real Guru, who showed his injured shoulder which he had put to the ship to push it out of danger.

Ram Tirath

Eleven km from Amritsar, on the Kohara Road, is a large holy tank made by Chandu Lal, Dewan of Emperor Jehangir. It is believed that Maharshi Valmiki had his *ashram* here where Sita gave birth to Lava and Kusha, the twin sons of Rama. Under the ancient *Ashwamedha* ceremony, a horse belonging to Rama was let loose. Apparently, Lava and Kusha stopped this horse. The war that ensued took place here and is recounted in the *Ramayana*. A big fair, lasting four days, is held here on the full moon night in November.

Ancient Fort

Punjab has a number of forts. Among the oldest and the most important is the one at Bhatinda, a little over 150 km south of Tarn Taran. After crossing the Sutlej at Hari Ke Pattan, there is a gradual change in vegetation and landscape. The green fields thin out until it is virtually desert country near Bhatinda, a flourishing district headquarters town. According to ill-defined historical sources, it is supposed to have been the Hindu city of Tiranda some 2,000 years ago. Raja Dab, an ancestor of Venapal, is said to have laid the foundation of the famous Bhatinda Fort 1,800 years ago. The fort has since undergone many additions and repairs.

Razia Sultan, the daughter of Sultan Iltutmush, was also imprisoned here for some time. It is a massive and lofty monument built on a raised ground covering an area of 14 arces, with one large bastion on each of its corners, each measuring 291 ft in circumference at the top and eight small bastions arranged on each of the sides.

Its walls are enormous and built with a normal slope, 53 ft wide at the base and 35 ft at the top. The walls are over 100 ft in height. Bhatinda is now a thriving commercial and industrial centre. A big thermal power station dominates the horizon and a Rs. 200-crore fertiliser complex is coming up here.

Nurmahal

Nurmahal is a small town 12.8 km from Nakodar, and is associated with Nurjahan. There is an underground tunnel through which the Queen used to ride on horseback during summer to take her bath in a stream. It is claimed that turrets were provided over the tunnel from which drummers announced her arrival.

Sports Headquarter

Formerly the Moti Bagh Palace, this building is now the National Sports Institute and the Archives and Museum of the Punjab Government. The Archives have an excellent collection of manuscripts and paintings.

Rajasthan

Area	:	*3,42, 239 sq km*
Population	:	*34,261, 862*
Languages	:	*Hindi, Rajasthani*
Literacy	:	*24 per cent*
Crops	:	*Cotton, millets, oilseeds, pulses, sugarcane, wheat*
Minerals	:	*Asbestos, copper, emeralds, felspar, garnet, glass sand, gypsum, ironore, lead, limestone, marble, mica, salt, silver ore, soapstone, zinc.*
Industries	:	*Cement, chemicals, engineering, handicrafts, liquor, sugar, textiles, wool*

PAKISTAN
PUNJAB
GANGANAGAR
HARYANA
CHURU
JHUNJHUNU
DELHI
BIKANER
UTTAR PRADESH
SIKAR
BHARATPUR
ALWAR
JAISALMER
NAGAUR
JAIPUR
JODHPUR
AJMER
(LEATHER)
TONK
SAWAI MADHOPUR
BARMER
PALI
BHILWARA
BUNDI
JALOR
KOTA
SIROHI
UDAIPUR
CHITTAUR GARH
JHALAWAR
MADHYA PRADESH
GUJARAT
DUNGARPUR
BANSWARA

INSTRUMENTATION
ATOMIC POWER
DRUGS & PHARMACEUTICALS
CHEMICALS
PAPER
WAGONS
RIVER VALLEY PROJECTS
ENGINEERING
SCOOTERS
AUTOMOBILE PARTS
TEXTILES
SUGAR
CERAMICS
CEMENT
GLASS
FRUIT

A land of contrasts—of bitter cold and searing heat of lush wheat fields and arid desert of an impoverished peasantry and a proud, powerful class of descendants of warrior Rajputs—Rajasthan is the most colourful and authentically Indian state in the country.

Rajasthan has a history going back to ancient times as evidenced by ruins of sites discovered at Kali Banga, Bigod, Bogor, Ahad, Gilunda and Noh. In Buddha's time, it was a small, unimportant state (consisting mostly of modern Jaipur division) known as Matsya. The Bhils and the Minas were its oldest inhabitants. Later, the Rajputs conquered it. They claim descent from Rama, Krishna and other legendary heroes. However, many historians believe that the original inhabitants were an amalgam of foreigners—Scythians (Shakas), Huns, Bactrians, Gurjars, Kushans, Parthians—who invaded India from time to time, and were included in the Hindu pantheon. Some of them later turned into Ahirs and Jats.

The other inhabitants of Rajasthan who may be regarded as Aryans are classified into (1) Brahmins; (2) Vaishyas, including Maheshwaris (most of the industrialists belong to this class); Agarwals, Khandelwals and goldsmiths; (3) Kayasthas; (4) Charans, singing minstrels; (5) Jains of all sects, the most important of whom are the Oswals (Rajputs who embraced Jainism); and (6) Sindhis who settled in the state after partition. The Oswals and the Kayasthas have all along helped run the administration. People belonging to different religions live in amity. Apart from Hindus, who form over 89 per cent of the population, there are Muslims (7.6%), Christians (0.15%), Sikhs (1.6%) and Jains (2.15%). In Ajmer, modern Parsis and Anglo-Indians rub shoulders with primitive Bhils and Gujars. Also, people from neighbouring states as well as from distant Bengal and Maharashtra, mostly in employment, have settled here.

Rajasthan is a land of pre-historic sites and ancient ruins; of historic battlefields and ravaged cities; of sacred shrines and

places of pilgrimage dating from Puranic times; of forts and palaces; of heroes, martyrs, saints, scholars, poets, painters and sculptors. It is the land of love tales, epic poetry and songs of God!

Known as Rajwarra and Rajputana in the past, Rajasthan was until recently a congregation of feudal states, with most of the rulers claiming lineage from heroes of the epic age or from the Sun and the Moon God. Rajasthan, as we know it today, appeared on the administrative and political map of India through a series of mergers between 1949 and 1956 in the wake of freedom.

With an area of 3,42,239 sq km, Rajasthan is the second largest state in the country. Stretching like a rough and irregular rhombus, it lies between the Yamuna in the east and Pakistan in the west. The Aravalli range which, according to geologists, is one of the oldest hills in the world, divides the state into two halves and extends almost 800 km south-west from Delhi, right up to Ahmedabad in Gujarat.

In the past, the Aravallis have acted as a natural barrier to all kinds of movement between east and west and vice versa, though there have been a few passes—such as the Barr, the Piplighat, the Dewaid and the Desori—through which restricted movement has been possible. On the hills the villages are few and far between and the settlements consist of a few huts and homesteads built in forest clearances or in small depressions and valleys between rugged ridges. The Aravalli range is like the spinal cord of this region with smaller hills stretching to the right and left like vertebrae and ribs.

Land of Contrasts

The Aravallis have made Rajasthan a land of contrasts. While the western part comprises semi-arid and arid lands—including the Thar Desert, with its shifting sand-dunes and the blinding blaze of summer heat and strong gusty winds raising sandstorms which sweep across the land right up to the doorsteps of Delhi—the eastern and the south-eastern parts consist of fertile plains, undulating hills, green valleys and flowing streams.

In the south-west lies Mewar or Medpat, as it was known in the past—the land of heroes like Bappa Rawal, Rana Kumbha, Rana Sangha and Rana Pratap.

East of the Aravalli range, there is an upland drained mainly by the Banas. The Banas rises from the eastern flank of the Aravallis near Kumbhalgarh in the south, flows 400 km and joins the Chambal at Rameswar. It has deep gorges near the Toda and Ranthambhor hills, which have a charm of their own. The Chambal rises from near Mhow in Madhya Pradesh and runs through the rocky Malwa plateau, entering Rajasthan near the southern end of Gandhi Sagar and then flowing through Rana Pratap Sagar, Jawahar Sagar and the Kota Barrage, where it cuts its way into deep gorges. It has a confluence with the Kalisindh, Parbati and Banas in an open valley south of Kota and completes its journey of nearly 300 km in both states before joining the Yamuna.

River of Salt

The only other river system in the state, the Luni (salt river), is in the arid zone west of the Aravallis, which in years of low rainfall carries a mere trickle of water. In this arid region, there are many salt lakes, of which the Sambhar is the largest. It lies close to the Aravallis, about 60 km west of Jaipur. Other salt lakes in the area are Didwana, 80 km north-west of Sambhar; Pachbhadra, 10 km north-west of Balotra; and Lunkaransar, 70 km north-east of Bikaner.

Historical Sites

Ancient Marusthal or Marwar is a large sandy track, 100 km wide, along the western border, constituting the sandy desert of Thar. This area covers nearly three-fifths of the state and most of it, at least on the surface, is a waterless waste of sand.

At Kalibangan (in Ganganagar district), which is comparable with Mohenjo-daro and Harappa, excavations have revealed signs of pre-Harappan culture. In fact, this is the only known site in India of its type where we have come across a unique example of a ploughed field in the entire world.

Yet another important ancient site has been found at Ahar, near Udaipur. In fact, the Mewar region, particularly the banks of the Banas river and its tributaries, seems to have been dotted with sites suggesting the existence of early village farming settlements, all of which can be grouped under Ahar culture.

Similar ancient historical remains have been discovered at Rairh and Nagar (in Tonk district), at Sambhar (in Jaipur district), Nagari (in Chittor district), Bairath (in Jaipur district) and at Bhinmal (in Jalore district).

Architectural finds, temples and pillars, some with inscriptions, sculptures and terracottas discovered at several important sites have helped historians in filling the gaps in Rajasthan's history. Among these, mention may be made of the system of town planning discovered at Kalibangan and Ahar; sun-baked brick walls at Jodhpur (near Kotputli), a circular brick temple at Bairath, believed to belong to the 3rd century B.C., and remains of similar buildings dating from the beginning of the Christian era found at Rairh, Sambhar, Nagar and Bhinmal. Somewhat later, temples of the Gupta period were located at Dara Mukandara (in Jhalawar district), Nagri (in Chittorgarh district) and Mandor (in Jodhpur district).

The Spirit Survives

Much of the historical aspect of Rajasthan that a visitor sees stretches from the 8th to the 19th century. The grandeur, the massiveness, the beauty and the delicacy of design of the forts and the palaces or the illustrated manuscripts and paintings, the frescoes, the lakes and reservoirs which have been established, the forest sanctuaries and the hunting lodges — all these remind us of the glory that was. The spirit of the people and their artistic and cultural traditions are preserved in their folklore and folk music, in their fairs and festivals, and handicrafts.

Galaxy of Heroes

The history of the Rajputs is replete with deeds of chivalry, sacrifice and heroism. Honour, pride, hospitality and extraordinary courage and bravery are the outstanding qualities that single out the Rajasthanis. Whenever defeat seemed imminent, the Rajput warriors donned saffron robes and died fighting, while the women committed *jauhar* by throwing themselves into flames to escape dishonour.

Maharana Kumbha, the builder of the Chittor Fort and 30 others won innumerable battles, conquering Malwa and Gujarat. Rana Sangha fought against Babar, sustained 80 wounds; Durgadas Rathore of Jodhpur fought bravely against Aurangzeb;

Rana Pratap defied Akbar till his last breath; Padmini committed *jauhar;* Hamir was known for his obduracy; Panna Dhai sacrificed her son to save the young Udai Singh, father of Pratap. Indeed, Rajasthan has produced a galaxy of heroes, unparalleled in world history.

The Rajasthanis are a hard working, honest, simple people who, alas, have to work against heavy odds. In rural areas, the males wear a *dhoti* and a *kurta* or an *angarkha* and a turban or *pugree.* The women wear a *ghagra* (also called *lehanga*) and a *kanchli* (mini blouse) or *a lugri* or *orhni* (mantle). They are fond of wearing colourful dresses and silver ornaments which cover the body from head to foot. Bangles of lac are also popular. In urban areas the Rajasthanis wear the same dress as their counterparts in other parts of the country.

The per capita income of Rajasthan is among the lowest in India—about Rs. 488, higher only than that of Orissa, Bihar, Tripura and Manipur. It is an irony of fate that though the biggest industrialists of India are Rajasthanis—the Birlas, Dalmias, Ruias, Poddars, Singhanias, Sahus, Morarkas, Bangurs, Jaipurias, Saxerias, Bajajs, Goenkas and others—Rajasthan itself until 1950 had no industry worth its name, and even today is among the most backward states. Like India itself, more than 70 per cent of its people are agriculturists.

Hindi is understood throughout the state and is spoken in urban areas. The main dialect is Rajasthani, which is derived from Shaurseni Apbhransh (an offshoot of Sanskrit, through Pali and Prakrit), the other two offshoots being Brij Bhasha and Gujarati.

Rajasthan's main festivals, apart from Diwali, Holi and Dassehra, are Gangaur dedicated to the goddess of adundance, symbolising a rich harvest, and Teej which celebrates the advent of the monsoon and is dedicated to Parvati, the consort of Shiva.

The Pushkar fair is held annually at Pushkar, seven miles from Ajmer. There are many minor fairs like Teja and Raidas.

Art and Architecture

The folk dance of Rajasthan is known as *ghoomar* and the folk music as *maand.* The folk literature consists of the romance of Dhola Maroo and Moomal. Meera's lyrics are a heritage of the entire country.

There are three main schools of painting: those of Jaipur, Bundi and Mewar. The early Rajasthan paintings depict incidents from the life of Lord Krishna and stories from the *Ramayana* and the *Mahabharata*, the seasons, ballads and musical modes.

In the 17th and 18th centuries the Mughal school of miniature influenced the paintings of Rajasthan. The rulers patronised this art and the painters took to new themes. The indigenous art of the state reasserted itself when the Mughal empire disintegrated. The princes built huge palaces decorated with frescoes.

A glimpse of architectural beauty can be had from the building of the Adhai Din Ka Jhonpra in Ajmer, which was at one time a Sanskrit college. Muslim rulers turned it into a mosque and embellished it with carved pillars of Hindu temples.

The temple of Eklingji, 12 miles from Udaipur, which was built by Bappa Rawal in the 8th century, is a structure of unusual design.

Shri Nathji's temple at Nathdwara has a beauty of its own. The Dilwara Jain temples at Mt. Abu are beautiful specimens of rich carvings on marble.

The Dargah (shrine) of Khwaja Moinuddin Chishti at Ajmer is a fine specimen of Muslim architecture. It is the most important place of pilgrimage for Muslims in the subcontinent.

The influence of Muslim architecture is noticeable in most of the forts (each state had at least one). Of these, the one at Amber (near Jaipur) is outstanding and is called "the sleeping beauty of Rajasthan".

Then there is the fanciful and unique architecture of Hawa Mahal, Jaipur, and of Deeg, near Bharatpur.

The victory tower at Chittorgarh, built in 1468 by Rana Kumbha, is a living monument to the greatness of Rajasthan's architecture. Then there is the fort of Ranthambhor, near Sawai Madhopur.

Barring Ajmer district, which was a Chief Commissioner's province during the British rule and a Part C state up to October 1956, Rajasthan had 22 feudal states, the biggest of which were Jaipur, Jodhpur (Marwar), Bikaner, Kota and Mewar (Udaipur).

Then there were Alwar, Bharatpur, Dholpur, Karauli, Bundi, Tonk, Jhalawar, Banswara, Dungarpur, Pratapgarh, Kishengarh and Sirohi. It is a tribute to the statesmanship of Sardar Patel that he merged all these states into Rajasthan. Finally, Ajmer was merged with it on November 1, 1956.

Rajasthan has an area of 3,42,239 sq km, roughly one-tenth of that of the entire country. It is the second biggest state in the area, next only to Madhya Pradesh. The northern and western parts of Rajasthan are contiguous with Pakistan for about 1,070 km. On its north and north-east are Punjab, Haryana and Uttar Pradesh; on the east and south is Madhya Pradesh; and on the south-west is Gujarat.

The climate of western Rajasthan comprising Bikaner, Barmer, Churu, Jaisalmer, Jhunjhunu and Sikar districts is extreme—the maximum temperature going up to 47^0 C and the minimum dropping to 1^0C, and sometimes even below 0^0C when water in the taps freezes. Eastern and southern Rajasthan have a moderate climate. Annual rainfall varies from 17 cm in Jaisalmer to 108 cm in Jhalawar.

Natural Resources

Rajasthan has been called "the museum of minerals". It is the second largest storehouse of minerals in the country, next only to Bihar. It is the only state which produces lead, silver and emerald, and was the first to produce asbestos, gypsum, felspar and fluorite.

Five metallic minerals have been unearthed in Rajasthan: copper, mainly at Khetri in district Jhunjhunu; zinc and lead, near Udaipur; iron ore in Jaipur, Udaipur, Jhunjhunu and Alwar districts; manganese in Banswara district and tungsten near Degana (Jodhpur).

Apart from these, asbestos, felspar, silica, quartz, magnesite, vermiculite, volastonite, china clay, fire clay, dolomite, mica are also found in the state.

Of fertiliser minerals, Rajasthan produces about 90 per cent of the country's gypsum, which is mainly found in Bikaner division. It is an important raw material used in the production of fertilisers.

About 70,000 tonnes of rock phosphate is produced in the state. It is mainly found near Udaipur.

Marble Production

Rajasthan is the only state in India where marble is mined. It was Makrana (Nagaur) which supplied the marble used in building the Taj Mahal and Victoria Memorial (Calcutta). Rajasthan produces about 45,000 tonnes of marble, providing employment for over 8,000 people in this industry.

Main Crops

The main crops of Rajasthan are:

1. *Bajra* (millet) which is mostly grown in Bikaner and Jodhpur divisions. It is eaten by some people throughout the year. (Sher Shah, when he narrowly escaped defeat at the hands of Maldeo in Rajasthan, remarked, "For a handful of *bajra*, I would have lost the Kingdom of Hindustan.")

2. *Jawar,* which is a poor man's food. It is grown in Kota division.

3. *Maize,* which is mainly grown in the Jaipur-Ajmer range and Udaipur. Farmers have of late started growing hybrid maize which yields three to four times the usual quantity.

4. *Wheat,* which is grown in Ganganagar, Tonk, Sawai Madhopur, and Kota districts.

5. *Barley,* which is grown mainly in Jaipur, Tonk, Sawai Madhopur and Sikar districts.

6. *Rice,* which is grown in Udaipur, Banswara, Dungarpur, Bundi, Kota and Ganganagar districts. Rice is not popular in Rajasthan.

Apart from cereal crops, grain and other *dals* (lentils), Rajasthan grows mustard, groundnut, cotton, sugarcane, chillies, spices, potatoes and other vegetables, and fruits, including grapes.

Agriculture is the main occupation in rural areas and provides livelihood to about 70 per cent of the people. The cropping pattern has been considerably improved as a result of improved seeds, insecticides, fertilisers and new techniques.

Places of Tourist Interest

A tourist to Rajasthan with a limited budget and little time, can barely hope to go beyond the golden triangle of Delhi, Agra and Jaipur, with an occasional halt at the bird sanctuary near Bharatpur, the Tiger Project near Ranthambhor (Sawai Madhopur), or a quick round of Udaipur. For those who have more time Rajasthan has a lot more to offer. One can visit the Pink City of Jaipur, or Udaipur, the City of Jheels (Lakes), and also places like Bundi with its fortress palace rising along the hillside. Bundi is a small city of white houses overlooking the Naval Sagar, Phool Sagar and Jait Sagar lakes which add a fairyland touch to the landscape. Then there is the mud fortress of Bharatpur, Chittorgarh with its Towers of Fame and Victory, the palace and the manmade reservoir linked with the names of the beautiful Padmini and the maidservant Panna. It was on the throne of Chittorgarh that such heroes as Kumbha and Sangha sat. On the blood-sanctified and hallowed spot of Haldighati, three centuries ago, almost to the day, the forces under Rana Pratap had faced the imperial army of Akbar, the Great Mughal, in their last pitched battle. Having lost all, Rana Pratap escaped into the hills, running a guerilla battle for the next 21 years.

To visit all these places, the road from Delhi would be the most convenient to start from. Almost halfway between Delhi and Jaipur is the town of Alwar, founded in 1771 and now sporting an interesting group of palaces and a museum which had, at one time, nearly 7,000 manuscripts in Hindi, Sanskrit and Persian, including an 80-ft-long scroll of the *Bhagavad Gita* and an illuminated copy of the *Quran* in Arabic and a copy of Sheikh Sadi's *Gulistan* decorated with miniature paintings. Most of these manuscripts have since been removed to the State Archives at Bikaner. But the museum still has its armoury, including swords and other weapons used by Akbar, Shahjahan and Aurangzeb.

Where the Pandavas were in Exile

A few miles to the south-west is a picturesque hunting lodge overlooking the Siliserh Lake and, further south, the famous sanctuary of Sariska. The *Mahabharata* site of Pandupol, a popular picnic spot, is about 19 km off the Alwar-Jaipur Road. It is believed to have been one of the havens of retreat for the

Pandavas. It lies within the sanctuary area and appears very beautiful in the rainy season.

On the same road and about 50 km before Jaipur is Bairath where, according to tradition, the Pandavas spent the thirteenth year of their exile. This has been vindicated by recent excavations. Apparently, this was an important stop on the ancient trade route. The Chinese traveller Hieun Tsang has written about it and its monasteries; it had, at that time, become an important centre of Buddhist religion and culture. Ancient Biratpur or Bairath was probably destroyed by Ghazni in the year 1009 and later by Ghori. Among the important archaeological discoveries of this place are the remains of a large Buddhist monastery and some coins of Greek and Indo-Greek origin.

On the outskirts of Jaipur and surrounded by brown hills is the ancient capital of Amber. Amber remained the capital for about 250 years ago, when Sawai Jai Singh moved his seat to the newly planned city of Jaipur. Amber Palace, situated astride a hill with two forts on still higher peaks (the city wall zigzagging up and down the hills and the deserted city serving as the backdrop), is not only a rare specimen of medieval architecture but, when seen against the rising or the setting sun reflected in the Maota Lake down below, it gives the appearance of an enchanted castle.

Jaipur was perhaps the only planned city when it was founded in 1727 by Sawai Jai Singh. Though modelled on the principles of town planning conforming to Manasara's *Vastu Shastra*, it is said that Jai Singh had, in its construction, consulted the blueprints of the latest cities of Europe and had drawn upon the skill and knowledge of many distinguished mathematicians and architects. Apart from creating a planned city, Jai Singh gave Jaipur an astronomical laboratory with instruments built from metal and stone—these are still in use by the local astronomers.

Jaipur was once a city of 108 main roads, 54 arterial roads and 27 lanes which divided it into nine blocks known as *chokrisas*. These roads run from north to south and east to west. After Independence, the pavements were encroached upon, but recently these have been cleared and, once again, efforts are being made not only to restore the pink (earthen-brown) colour of the city walls and dwellings but also to restore its other architectural

features. Eight gates and almost the entire stretch of the city wall still ramain intact, while inside the palace compound the famous City Palace new houses priceless collections of rare paintings and manuscripts including such treasures as the Razmnamah (a Persian translation of the *Mahabharata*) and carpets and armoury which represent the best specimens of Rajasthani art and literature.

Ajmer

Almost in the centre of the state, at the foot of the Taragarh hill (a part of the Aravalli range), lies the strategic city of Ajmer which became Akbar's military headquarters. The city was earlier associated with the legendary figure of Prithviraj Chauhan, the city of Adhai-din-ka Jhonpda and the well-known shrine (Dargah) of the Muslim saint, Khwaja Moin-ud-din Chishti, where a huge annual Urs fair is held. Founded by Ajai Pal Chauhan in the 7th century, it was a flourishing city, 500 years later, when Prithviraj Chauhan lost his empire to Mohammed Ghori, who sacked the city in 1193. Later, Akbar annexed it to the Mughal Empire in 1556. It was here, in 1615, that Sir Thomas Roe, Ambassador of King James I, presented his credentials to Emperor Jahangir. It was also near here that the war of succession between the sons of Shahjahan was won in 1659 by Aurangzeb. A hundred and fifty years later, the British directly ruled a part of Rajputana from this place. It is here that Swami Dayanand Saraswati, the founder of the Arya Samaj, passed his last days and breathed his last in 1883.

About 11 km from Ajmer is the holy village of Pushkar, or the Lake of Lotuses, where a big fair is held during Kartik Purnima every year. With its camel, bullock and horse racing, the fair is becoming more and more popular. Pushkar also has one of the few temples dedicated to Brahma in North India.

Todgarh

Half-way between Ajmer and Udaipur, a road branches off from the national highway of the Bhim Sub-Division headquarters towards Todgarh, which is named after Colonel Tod who lived and roamed in this dacoit-infested region for eight years. It was here that a major portion of his famous *Annals and Antiquities of Rajasthan* is presumed to have been written. Near an ancient dak

bungalow lies his house, which deserves to be declared a national monument. The scenery *en route* is enchanting. If one turns off into the Katar Ghati Road, especially after it acquires a green cloak over the hills after the rains, one is transported into a new world altogether.

The place easily vies, during the monsoon, with the best in the country for its scenic beauty. It leads to the Rawli Forest Bungalow. The sanctuary suffers for not being located near any airport and for its being far away from the main Udaipur-Jaipur, Delhi-Agra tourist route. But perhaps this remoteness is also its main attraction.

Proceeding southwards and passing through Bhilwara, or the Land of the Bhils, we come to Chittorgarh. Chittorgarh is like an epic poem of past glory and its grandeur cannot be summed up in a few words. It would be best for the visitor to see it for himself. The Chittor Fort has been described again and again in history for the three *jauhars* performed here following its three sieges. Also well known is the Tower of Victory, built by Rana Kumbha between A.D. 1458 and 1468 to commemorate his victory over the Khilji ruler of Malwa.

Other attractions of the region are the Padmini Palace, where legend has it that Allaudin Khilji was allowed to have a glimpse of Padmini reflected in a mirror. Also to be seen are the Kumbha Palace, where Padmini is reported to have committed *jauhar*, and the tower where the nursemaid Panna, whose story of duty and sacrifice many of us have read at school, is said to have substituted her son for the heir Udai Singh when his uncle came to kill him and usurp the throne. The present district headquarters town of Chittorgarh nestles below the fort and houses a dak bungalow and a newly built tourist hotel.

With its sloping valleys, lakes, palaces, gardens and temples, Udaipur is a picturesque city. The lanes sporting all kinds of everyday wear add to the charm of the place. The ancient palace is an imposing structure overlooking the Lake Pichola. In the middle of the lake is the famous Jagniwas Palace built more than 200 years ago. Jagmandir is another island palace at the southern end of this lake where, it is said, Shahjahan had sought asylum during his revolt against his father Jahangir. According to local

belief, Shahjahan borrowed the idea of a marble structure which ultimately took the shape of his memorial to his favourite Mumtaz Mahal during his sojourn at Udaipur.

Artificial Lake

Rajsamand at Raj Nagar or Kankroli, about 64 km north of the road to Ajmer, and Jaisamand, near Udaipur, is one of the largest artificial lakes in the world.

Among its temples, there is one dedicated to Eklingji at Kailashpuri, situated about 22 km north of Udaipur. It is about 500 years old with a four-faced image of Shiva in black marble. Opposite the western face of the image is a statue of Nandi.

Among the forts in this area (at one time they numbered 85) next in importance to Chittorgarh is the Kumbhalgarh Fort, built on a peak 3,500 ft high, with commanding views of the Aravalli range and the desert of Marwar.

Mount Abu is an important place of Jain interest besides being a pretty hill station. It is famous for its Dilwara temples, as well as for some ruins of the Pratihar empire. At the foothills of the Abu range, about 6.4 km from the Abu Road Station along a dried-up sandy stream, lie the remains of Chandravati, which was the seat of the Paramara kings of Abu.

In the desert land the main places of interest are Jodhpur, Bikaner and Jaisalmer. Jodhpur was founded by Rao Jodha, head of the Rathore clan, in A.D. 1458, and Bikaner by Rao Bhika a few years later. Eight kilometres to the north of Jodhpur is the ancient capital of Mandore with its gardens containing the memorials of the former rulers of Jodhpur.

Mandore, the ancient capital of Marwar, is an important archaeological site dating back to the A.D. 4th century. It had remained the seat of the Pariharas for some centuries before Rao Choonda acquired it through marriage just towards the close of the 14th century. It is believed to have been associated with the great sage Mandu and was known as Mandvyapur in early historic times. Occupied successively by the Maurya, Kushan, Gupta, Hoon, Gurjar, Chawda and Parihara dynasties, it has thrown up some very interesting archaeological finds, including the twin columns in redstone on which scenes from the *Krishnalila*

have been carved. With the shifting of the Rathore capital to Jodhpur in A.D. 1459 by Rao Jodha, Mandore came to be used for performance of the last rites of the rulers and the construction of monuments or *devals* to their memory.

North-west of Jodhpur, connected by rail and in the middle of sand-dunes, is Osian. The old Brahmanical and Jain temples have clearly demonstrated that this place was once an important trade centre and remained so for centuries. In the temple of Mahavir, there is an inscription of Vatsraj belonging to the Gurjar Parihar dynasty which shows that the temple was constructed during A.D. 700-800. The *toran* of the temple is richly carved, leading to an open porch, a closed hall and the sanctum, all intact, dating from different periods. The main temple is on a vast terrace surrounded by subsidiary shrines and structures.

But perhaps the most attractive yet remote place in the desert is the city of Jaisalmer, way out in the wilderness. Historically, the fort here is perhaps the oldest in Rajasthan after Chittorgarh, with its yellow stone facade. The palace and the city walls give a strange, picturesque glamour when touched by the rays of the rising or the setting sun. For the traveller coming from any direction, there emerges suddenly out of the confusion and wilderness this shimmering symbol of man's conquest of nature. Jaisalmer is well known for some of its old buildings which have beautifully carved balconies, cornices and facades. It has a very valuable collection of old manuscripts in the Jain Badhra Suri Gyana Bhandar, which is said to have about 1,200 palm-leaf manuscripts and 2,500 manuscripts in handmade paper, dating back to the 12th century.

The fort and palace of Bikaner dominate the surrounding scene. Also situated in Bikaner are the State Archives with its thousands of precious documents of historical importance covering the history of medieval times. The Karni Mata temple at Deshnok (the temple where white rats thrive unmolested) and Kolayat are two places of pilgrimage near Bikaner and Gajner. There is also a palace perched on the side of a manmade lake where migratory birds come in large numbers.

Only about 12 per cent of the state is under forests, which is much below the desired area. However, in recent years, there has been a growing awareness of the need to preserve forests and

wildlife. A few sanctuaries have come into existence where animals roam about with the utmost abandon. Amongst these sanctuaries, mention has been made of Sarsika on the Alwar-Jaipur Road. Also worth mentioning are the new sanctuary being developed around Ranthambhor, near Sawai-Madhopur, under what is called the Tiger Project; a small sanctuary at Dara, south of Kota on the Kota-Jhalawar-Bombay Road; and a similar sanctuary near Lake Jaisamand; south of Udaipur, where tigers, panthers and other wild cats—whatever remains of their species—are sought to be protected against the hunter's and the poachers' gun. Of greater interest is the bird sanctuary at Ghana, near Bharatpur, where every winter thousands of winged messengers migrate, encamp and breed.

Bird-Watchers' Paradise

From November to late March, this sanctuary at Ghana, Bharatpur, becomes a bird-watchers' paradise—they come from all over the country and the world to watch them, to photograph them, to study their habits. In fact birds from colder climates flock not only to Bharatpur but also to other lakes and reservoirs in Rajasthan, including those in the western parts of the state, like Gajner near Bikaner. Duck shooting used to be a common pastime during the winter months, along with other types of shikar, though it is gradually on the decline.

Ranakpur

Few monuments in India can match in architectural excellence the temples of Ranakpur on the banks of the Magai. Ranakpur, once a prosperous town, now lies in ruins and has very few inhabitants. A 24-km drive from Falna Junction, on the Delhi-Ahmedabad section of the Western Railway, will take you to the Jain temples situated in a picturesque glen running into the western slope of the Aravalli hills.

The Chau-Mukha (four-faced) Temple, called Trailoka Deepka at the time of its foundation, is the main shrine in the group. The temple was constructed by Dharna Shah at the instance of the warrior-administrator and builder, Rana Kumbha of Mewar, in A.D. 1439. An inscription on a pillar states that Deepka built the temple at the request of a devotee of the Araata named Dharanka. The sanctuary is one of the five holy places of

the Jains. The other four are Mushala, Mahavir, Narlai and Nadolgram.

A quadruple image of Lord Adinath adorns the inner temple, which is open on all four sides. It is three-storeyed and constructed on a 48,000 sq ft wide basement. The temple has four subsidiary shrines and 80 domes supported by 400 columns. There are 34 *mandapas* and 24 spires lending a sublime effect to the structure.

On entering the main shrine, one is overcome by the prevailing devotional atmosphere. One is struck by the fact that the massive structure has been standing in perfect condition on 1,444 pillars for the past 500 years. The temple has erotic carvings on its outside; these are presumably meant to create a revulsion against the very acts they depict. The exuberance and splendour of these shrines have evoked eloquent praise from historians of art.

In the words of Fergusson, "I know of no other building in India, of the same class, that leaves so pleasing an impression, or affords so many hints for the graceful arrangement of columns in an interior." According to Klaus Fischer, "the principal impression conveyed by this temple is the variety and multiplicity of its parts, yet all are well proportioned and uniformly disposed within the scheme. Then there is this contrast of the painted shrines with ovid domes, each signifying the position of some chapel hall of the columns interrupted at intervals by open courts, each compartment ceiled with carvings of a most intricate character, and the whole structure illuminated by either direct or by reflected light which is thrown from the pavement or pillar and from pillar to screen to penetrate into all parts."

In spite of its secluded location and the protection afforded it by a natural hill, the temple could not escape the iconoclastic fury of Aurangzeb. An attempt is now being made to restore it to its former glory.

In front of the Chau-Makha are two other shrines and the Sun Temple built by Rana Kumbha. The terrace on which the temple stands is star-shaped and has fine sculptured figures on the projecting mouldings.

Nathdwara

Situated in picturesque surroundings 48 km by road from Udaipur is the Nathdwara Temple where Shri Nathji (Lord Krishna) is worshipped.

Architecturally, the temple is very simple. However, the exuberance seen during the daily service is most impressive. This sanctuary is the main seat of the Vallabha sect. The service comprises eight *Jhankis*, or glimpses, starting with Mangla Bhog, the awakening of Lord Krishna early in the morning, and ending with *shayan*, or putting the Lord to sleep with lullabies. These are the only eight occasions when the devotees can have *darshan*.

It is believed that the image of Shri Nathji, in black marble, was found in a cave on Mount Govardhan and, later, Vallabhacharya set it up in a temple complex at Gokula. In A.D. 17th century the image was removed to Rajasthan, when Rana Raj Singh of Mewar offered to protect it. Legend has it that *en route* the image could not be moved and it took its own decision about its enshrinement. In due course, the temple was erected and, to the south of the town of Nathdwara, the portal of the Lord sprang up.

The image is enshrined in the inner complex of the huge temple. At the back of the image are the *pechwais*, or cloth paintings, providing the effect of a stage-drop. The very name *pechwai* means something at the back and the paintings depict various moods of Shri Nathji.

However, glimpses of Shri Nathji are only for Hindus. However, the township of Nathdwara with its exquisite silver jewellery and colourful *pechwais* beckons people from all over the world.

Dig Palaces of Bharatpur

Situated 32 km from Bharatpur are the wonderful but neglected Dig Palaces built of fine-grained sandstone by Suraj Mal. These consist of a quadrangle in the centre of which is a garden laid out with fountains. To the east is a large masonry tank, to the south a marble hall and reservoirs, to the north a large building called Nand Bhavan, with an exquisitely carved wooden ceiling and to the west a building called Gopal Bhavan, the rear face of which looks out on a large tank.

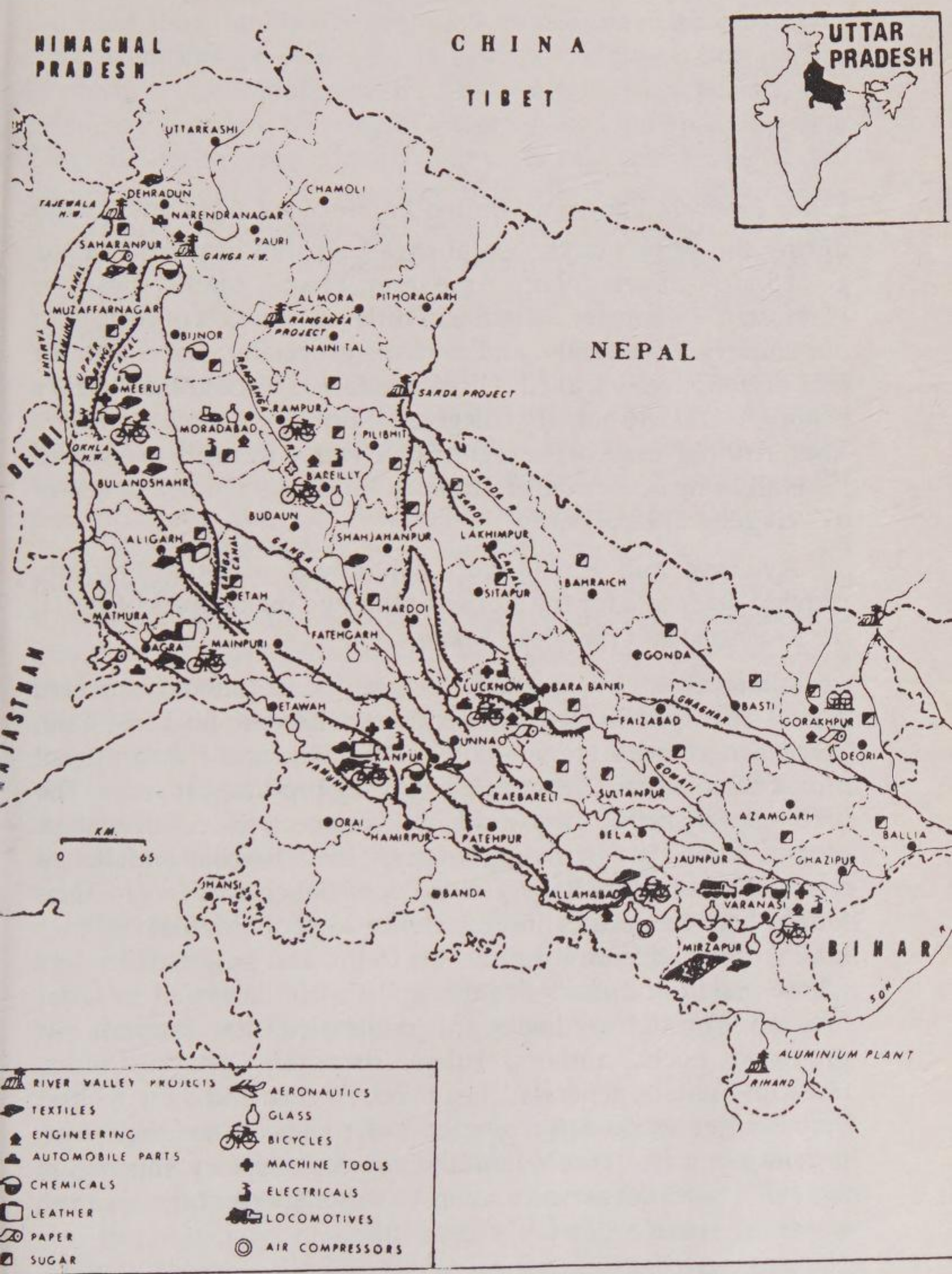
Once the citadel of feudalism, Rajasthan may have been slow in its awakening, but the awakening has come with almost a bang and what has been achieved in the short span of two or three decades seems to have telescoped the advance which other regions of the country taken long years to make.

Today Rajasthan is a well-known administrative unit. Long and winding ribbons of roads have connected its important towns and cities and opened up the interior. With better communications has come a new throb of life and economic activity and the smallest of hamlets in the thinly populated desert land or in inaccessible, remote tribal areas, are today reverberating with a new spirit of dynamism and adventure. Gone are the princes, relics of a bygone age, empty are their palaces; and the arts which they patronised are slowly fading out, much to the disappointment of art lovers, anthropologists and sociologists. And the people, for the first time masters of their own destiny, have not yet found their bards, poets and painters.

However, with a long, uninterrupted tradition of recorded history supplemented by folklore, bardic literature and legends, dotted with forts and vestiges of the past on almost every hill or crag, with a treasure-house of ruins and medieval palaces full of art collections and decorations, countless temples with an unparalleled array of sculptural masterpieces, Rajasthan is virtually a living museum which holds the key to a proper understanding not only of regional history but also of the history of India.

Uttar Pradesh

Area	:	*2,94, 411 sq km*
Population	:	*119,862,013*
Languages	:	*Hindi, Urdu*
Literacy	:	*27 per cent*
Crops	:	*Cotton, forest produce millets, oilseeds, paddy, pulses, sugarcane, wheat*
Minerals	:	*Fire clay, glass sand, limestone, marble*
Industries	:	*Chemicals, edible oils, engineering, glass, handicrafts, leather, paper, sugar, textiles, liquor*


UTTAR PRADESH
NIMACHAL PRADESH
CHINA
TIBET
NEPAL
DELHI
RAJASTHAN
BIHAR
UTTARKASHI
DEHRADUN
TAJEWALA N.W.
NARENDRANAGAR
CHAMOLI
PAURI
SAHARANPUR
GANGA N.W.
CANAL
ALMORA
PITHORAGARH
RANGANGA PROJECT
NAINI TAL
MUZAFFARNAGAR
BIJNOR
UPPER GANGA CANAL
YAMUNA
MEERUT
SARDA PROJECT
RAMPUR
MORADABAD
PILIBHIT
OKHLA N.W.
BAREILLY
BULANDSHAHR
BUDAUN
SHAHJAHANPUR
LAKHIMPUR
SARDA
ALIGARH
GANGA CANAL
GANGA
ETAH
SITAPUR
BAHRAICH
MATHURA
HARDOI
FATEHGARH
AGRA
MAINPURI
GONDA
LUCKNOW
BARA BANKI
GHAGHAR
BASTI
GORAKHPUR
ETAWAH
FAIZABAD
UNNAO
DEORIA
KANPUR
YAMUNA
GOMATI
RAEBARELI
SULTANPUR
AZAMGARH
ORAI
HAMIRPUR
PATEHPUR
BELA
BALLIA
JAUNPUR
GHAZIPUR
KM.
0
65
JHANSI
BANDA
ALLAHABAD
VARANASI
MIRZAPUR
SON
ALUMINIUM PLANT
RIHAND
RIVER VALLEY PROJECTS
TEXTILES
ENGINEERING
AUTOMOBILE PARTS
CHEMICALS
LEATHER
PAPER
SUGAR
AERONAUTICS
GLASS
BICYCLES
MACHINE TOOLS
ELECTRICALS
LOCOMOTIVES
AIR COMPRESSORS

Uttar Pradesh, known as United Provinces of Agra and Avadh during the British days, has always been the heartland of the great Indo-Gangetic plain. Aryavarta, Bharat, Madhyadesh, or Hindostan—whatever its name in different periods of history of our country has equally, and perhaps especially, stood also for this region, today called Uttar Pradesh. Throughout India's history, therefore, nobody has given it purely regional attention. The territorial limits of the region have varied from era to era, and it has all along been more of a literary and cultural unit and less of a fixed geographical entity.

Ayodhya and Hastinapur, two towns of Uttar Pradesh, provide the locale for the stories of the two major epics of India, the *Ramayana* and the *Mahabharata*.

Akbar chose this part of the country to found his dream capital, Fatehpur Sikri, which became the base for his Din-i-Ilahi. Shahjehan chose Agra for constructing the most magnificent piece of architecture the Mughal Dynasty produced in India. The bardic poetry about Alha and Udal was about the south-eastern part of Uttar Pradesh lying between the Chambal and Betwa rivers. Rani Lakshmi Bai of Jhansi, Nana Saheb and Tantya Tope fought here for India's Independence in 1857. Motilal Nehru's family travelled from Kashmir, via Delhi, and produced leaders whose vision and work for the uplift of India began in Uttar Pradesh. Through centuries and millennia, Uttar Pradesh has produced poets, authors, rulers, dreamers, administrators, freedom-fighters, generals. They lived, worked and died in Uttar Pradesh but worked for greater India rather than their own province or state. Throughout our country's history, this region has functioned not as one amongst many regions of the country, but as the entire country.

Archaeological research in the past fifteen or twenty years, and recent excavations, indicate that perhaps the key to the knowledge of the missing link between the Indus civilisation and

the Vedic age might lie in this region. It is now beginning to be accepted that the historic city of Varanasi may easily be older than Memphis or Nineveh, Babylon or Mohenjo-daro. Uttar Pradesh, or the Madhyadesh of the early Sanskrit period, was perhaps the principal centre of the pre-Aryan Indian civilisation. There is some reason to believe now that the archaeologist will establish evidence of the fact that the Varanasi-Allahabad-Ayodhya-Kannauj area was the real centre of the Indus-Valley culture, and that the Mohenjo-daro-Harappa area was perhaps a peripheral region of the territory in which that civilisation prospered.

In the post-Aryan period of our history, this was the area where the kingdoms and cultures of Kashi, Kaushambi, Koshala, Prayaga, Mathura, Hastinapur and Panchala prospered. The kingdom of Hastinapur lay between Delhi and Meerut, and the domain of the Krivis of Panchala was where today's Bareilly is. The city of Mathura was the home of the republican tribe called the Surasenas. Ayodhya was the capital of what was the Kingdom of Koshala and is today the region of Avadh—the area around Lucknow, Allahabad, Varanasi and Faizabad. King Udayan and his queen Vasvadatta belonged to the Vatsa dynasty of Kaushambi, near Allahabad. Amongst its rulers Kashi (the city later called Varanasi) produced the great king Ajatshatru, a patron of philosophy, learning and the arts, who was also a great administrator and warrior. The philosophy of the Vedas and the Vedanta was born here. Interestingly enough this was also the region in which the decline of Hinduism became most noticeable during the period prior to Lord Buddha's birth. Most of the places connected with the life of Gautama the Buddha, e.g., Sarnath and Kushinagar, also lie in Uttar Pradesh, which remained, for centuries, the real headquarters of Buddhism.

Epitome of India

After the advent of Islam into India this region once again became the crucible of synthesis where Bhakti Margi poetry, the work of the Sufis and other Muslim saints and seers flowered. This was also the homeland of Urdu language and literature. Lucknow gradually became the Shiraz of India, the centre of the great Indo-Persian traditions of culture, literature, art and architecture of the Mughal and post-Mughal periods.

Jawaharlal Nehru called Uttar Pradesh "a curious amalgam of, in some ways, an epitome of India", a region where the old Hindu culture and the Persian culture both intermingled together with the culture of the West. He said that "there is less of provincialism there than in any other part of India. For long they have considered themselves, and have been looked upon by others as the heart of India."

Significantly, the Hindu, Buddhist, Jain, Christian and Islamic philosophies were synthesised on the soil of Uttar Pradesh. It was a saint of this area, Guru Gorakhnath, a Hindu, revered equally by Hindus and Muslims, who said that "the sword, which the Prophet Mohamed wielded, was made not of steel but of love." Ramanand, the great leader of the Bhakti movement, was born in Allahabad and lived in Varanasi, where Kabir, a Muslim weaver, became the best known of his disciples. Poets and saints like Baba Farid, Yari Saheb, Darya Saheb, and Rajjab carried on Kabir's work for several decades in this region.

Art, Music and Literature

Uttar Pradesh has been the home of Indian music and theatre (Agra, Benaras, Lucknow have all their own individual *gharanas*). Kathak, Raas, Nautanki, Kajri, Hori, all the principal dance and music forms of north India, were born and brought up in this state. Most of the major Hindi poets of *Bhakti Kal*—Tulsidas, Surdas, Kabir, Rahim, Ramanuj, Malik Mohammad Jayasi—and almost all the poets and authors of *Ritikal*—Bihari, Keshavdas and others—came from Uttar Pradesh, lived in Uttar Pradesh, loved and wrote of its land, people, flora and fauna. The entire development of Hindi literature took place in Uttar Pradesh right down to the times and works of Bharatendu Harish Chandra, Prem Chand, Jai Shankar Prasad, Nirala, Mahadevi Verma, and Sumitra Nandan Pant.

Hindi literature in Avadhi, Brajbhasa and Khariboli has been one of the major contributions of this region to the country. Ghalib, Mir, Anees, Nazir Akbarabadi, Asar, Fani, Mazhar, Hasrat Mohani, Josh Malihabadi, Firaq, Mijaz, Jigar Moradabadi—almost all the major poets of Urdu literature in the last few centuries were proud of belonging to Uttar Pradesh, as symbolised by this one line: *Lucknow hum per fida hai; hum fidae Lucknow* (Lucknow is in love with us, and we with it). The centres

of Urdu poetry and literature in Uttar Pradesh were Lucknow, Agra, Banda, Jaunpur and Farrukhabad.

The Jaunpur school of miniature paintings from the 15th century onwards illuminated and illustrated, through miniatures, books such as *Kalpasutra* and the *Geeta Govinda.* According to William Archer, the Jaunpur School, which flourished during the 15th and 16th centuries in the Court of Sultan Husain Shah of Jaunpur, contributed to Indian painting the exquisite sharp precision in the delineation of the contours of the human body, both male and female, in a distinctly elegant and sophisticated manner. The large breasts, the sweeping hip in the back, the proud curve of the haunches in these paintings are elements of sensual charm.

Geographical Features

Uttar Pradesh today has a population of approximately 120 million and an area of 2,94,411 sq km. It is surrounded by Tibet and Nepal in the north; Himachal Pradesh in the north-west; Haryana in the west; Rajasthan in the south-west; Madhya Pradesh in south and south-west; and Bihar in the east. Its physical boundaries are the Himalayas in the north, the Vindhya ranges in the south, the Ganga, Yamuna and Gandak rivers on its western, southern and the eastern flanks. Many of the rivers mentioned in the Vedic and post-Vedic literature—the Ganga, Yamuna, Saryu, Rapti, Gomati, Gandaki and Betravati—irrigate its land.

Geographically, the state falls into four natural parts: the northern mountainous region; the sub-mountainous area; the alluvial plain bounded by the Ganga and Yamuna rivers and the plateau area of the Vindhyas. Since Mt. Everest falls within Nepal, the highest peak in India, which is the second highest one of the Himalayas is Nandadevi (height 7,698 metres) which is a part of Uttar Pradesh. Badrinath, Kedarnath, Yamnotri and Gangotri, all the holy places of the Hindus, lie in Himalayan Uttar Pradesh. The theory and practice of transcendental meditation, which has recently attracted so much attention, is also centred in this region, especially in Hardwar and Rishikesh, two places of Hindu pilgrimage made beautiful and holy by the river Ganga.

The principal food crops of Uttar Pradesh are wheat, gram, rice, barley, maize, sugarcane, bajra, linseed and mustard. Cotton, groundnut, tea and tobacco are the important cash crops. Jute is also cultivated in some areas. Uttar Pradesh is also renowned for its fragrant and delicious mangoes—the *Dussehri, Langra, Chausa* and a dozen other varieties.

Centre for Settlers

Through the centuries this area has welcomed people from different parts of the country who have come here and lost their original regional identity in the vast Indianism of Uttar Pradesh. The late President Zakir Husain belonged to one of the numerous Afghan families settled in Farrukhabad district for several centuries. Pandit Govind Ballabh Pant's family drifted from Maharashtra a few hundred years ago. Like Mrs. Indira Gandhi's family, the Nehrus; the Saprus (Sir Tej Bahadur Sapru's family); the Kunzrus (Pandit Hridaynath Kunzru's family) all gradually wandered into U.P. from Kashmir. A large number of Bengali and Punjabi families have been coming for the last five or six centuries into the Benaras-Allahabad area, as also into the Mathura-Vrindavan area. All have gradually got assimilated in Uttar Pradesh. To one of them belongs Shrimati Aruna Asaf Ali. Quite a few families from Andhra and Tamil Nadu have also made Varanasi and Allahabad their homes, and there have always been Malayali Namboodiri families living and working in the shrines of Kedarnath and Badrinath. Today neither the Nehrus, Kunzrus, Saprus, Pants, Hussains, Gangulies (Arunaji's family) nor Roas (Sir C.Y. Chintamani and C.B. Rao, etc.) are thought of as anything but the sons and daughters of Uttar Pradesh.

State of the Economy

The density of population in the state is a little over 300 per sq km as against 155 for the entire country. The greater density of population is accompanied by an absence of industrialisation. The net result is that there is greater pressure of population on agriculture. Nearly 80 per cent of the population of Uttar Pradesh is dependent on agriculture. The average size of holdings in the state is 1.86 hectares as against 2.69 in the country.

In this economically sluggish and underdeveloped state, there are certain regions which are specially deprived areas even according to Uttar Pradesh standards. The eastern districts, the Bundelkhand division and the hill regions are amongst the least developed. Extreme poverty of these three regions is reflected in their high percentage figures of rural population dependent on agriculture (almost invariably above 90%). Percentage figures of the unemployed are high here, and the per capita consumer expenditure is as low as Rs. 21 per head per month in the rural areas. Only the top 2 per cent of the rural population have a per capita monthly expenditure of Rs. 55 p.m. The poorest 12 per cent of the rural households have a per capita expenditure on milk of Rs. 1.6 per month for rural areas and Rs. 2.8 for urban areas. Per capita monthly expenditure on clothes, both for rural and urban areas, stands at Rs. 2 per month.

Basically, the problem of the state is that it has just not been able to find adequate investment for its development. And even when something has been available, there has been an absence of adequate managerial skill to absorb this investment appropriately and profitably.

Land and water are Uttar Pradesh's natural resources. It ranks very low as far as its mineral resources are concerned. It has some minerals but none of them capable of generating quick development or a comprehensive one in industrial terms. It produces 80 per cent of the total production of silica sand throughout India. There are hopes of exploiting copper, cobalt and iron ore in the Bundelkhand region. But the work of exploitation is at the level of pre-investment investigation.

There are some geologists who nurture a vague hope that the Ganges basin might yield oil. We have some limestone, magnesite, asbestos, gypsum, marble, graphite and a very small amount of sulphur available. There is a coal seam in Singrauli, district Mirzapur, but it was not so far properly exploited, for want of appropriate transport links and facilities. Recently the Railway Board and the National Coal Development Corporation worked hard and got Singrauli coalfields connected by a special rail link, with Obra on the Eastern Railway and Katni on the Central Railway.

Bleak Picture

The beautiful handicrafts of U.P., whether the metal work of Moradabad or the *zari* and silk work of Varanasi have been permitted to deteriorate. Brassware from Moradabad adorns many a home in India and abroad. But the beautiful handicrafts of U.P., whether the metal works of Moradabad or the silk saris embroidered with zari of Varanasi, are going down in quality. Even the "chikan" sari of Lucknow has become not finer but grosser. The "attar" industry of Kannauj and Lucknow, which could have been expanded easily and profitably, has also been stagnant, despite a certain amount of export-orientation that some people have tried to give it. Both the quality and quantity of production have deteriorated when one makes a comparison with handicrafts of Kashmir or Gujarat or Bengal.

The Aligarh Muslim University and the Benaras Hindu University were both conceived as centres of intellectual excellence which would help and hasten the social regeneration of the two principal religious groups. In the post-Independence period both have been allowed to become, like many other similar institutions of the state, stages on which the local and petty ambitions of local and petty individuals are allowed to strut and fret their brief but sterile hour, and then are heard no more. One must also take note here of the decline of Allahabad as a city and as a centre of learning, scholarship and research. Allahabad University, which produced scientists, literatteurs, and savants like Sir Ganganath Jha, Amar Nath Jha, Sir Shafaat Ahmed Khan, Rama Prasad Tripathi, Dr. Beni Prasad, Dr. Meghnad Saha, Sir K.S. Krishnan, Dr. Tara Chand and A.C. Banerji, is today a university which has much to be modest about.

The Agricultural University, Pantnagar, has become a centre for the production of improved varieties of seeds, and there has been some expansion in the per capita yield of foodgrains in the districts of western Uttar Pradesh. However, even this expansion does not compare favourably with that in Punjab or Tamil Nadu.

Both the old major industries of Uttar Pradesh, sugar and textiles, are today considered, and quite justifiably, a jumble of sick mills.

Abodes of Gods

Uttar Pradesh is blessed with a generous helping of both mountains and rivers where pilgrims can have a closer communion with their gods. In this land of Rama and Krishna, the cities and towns are situated on the river banks or on the breathtaking hills and valleys of the Himalayas. The opportunity for the visitor to discover and savour the little-known places and to delight in the state's historical and cultural past unearthed by archaeologists is boundless.

Places of Tourist Interest

Hardwar

The gods in Hindu mythology have always had their abodes on mountain heights. In these austere, silent surroundings they performed penance and gained omnipotence. The sacred rivers of salvation flow from these pinnacles which seem to touch the sky.

At Hardwar, the Ganga enters the northern plains. And Shiva is worshipped as the divine power responsible for bringing the river down to earth. The *Puranas* say that Ganga, the daughter of King Himavat, was persuaded to descend from heaven by the sage Bhagiratha in order to redeem from the nether world the souls of 60,000 profligate sons of King Sagara and Queen Sumati, who had been reduced to ashes by Kapila, a holy man they had treated in disrespectful manner.

It is said that Ganga was angry at being brought down from heaven. Brahma advised Bhagiratha to ask Shiva to save the earth from the shock of her descent. Shiva caught the river on his brow and in his matted hair—and the Ganga flowed from his moon-silvered locks. The Ganga has a mystic and powerful hold on the Hindu mind. She is called *Dasahara* or that which removes ten sins. If you worship her on the day when she burst from the rocks and flowed over a land inhabited by mortals, she washes off ten sins and gives "a hundred times more felicity than could be attained by myriads of *ashwamedhas* or horse sacrifices."

And so it is that to the Kumbha Mela at Hardwar come people from all parts of the country aspiring to piety. Vishnu is also worshipped in this city. Imprinted on a stone in the upper

wall of the ghat called *Hari-ki Pairi* or Brahma Kund is a footprint of Vishnu who could traverse the seven regions of the universe. *Hari-ki-Pairi* has sixty steps that lead down to the water and is flanked by temples of Vishnu and Lakshmi. The great Kumbha Mela begins on the first day of Baisakh once in every twelve years.

High above the town is the little temple of Mansa Devi or Durga. And all around are little wayside shrines dedicated to Shiva and Vishnu. One temple has a multicoloured tableau of Vishnu reclining in Ananta, the serpent. It is believed that Vishnu rests on Ananta during the dissolution of one aeon and the creation of another.

Rishikesh

Twenty-four kilometres upstream from Hardwar is Rishikesh. It is believed that Bharata performed severe penance here and a temple was built around which the town grew. The river is placid and deep green and dark spurs of the hills run down to the water's edge. The suspension footbridge, Lakshman Jhoola, spans the river.

Rama is said to have bathed at the place where the Raghunath Temple stands and pilgrims come to perform their ablutions at the Rishikund here. The Triveni Ghat is sacred because the three streams of the Ganga and the subterranean Yamuna and Saraswati are said to flow here. Motor-launches, practically tipping over with people, ferry passengers across the river.

Badrinath

The road to Badrinath begins at Rishikesh. Pilgrims go to Srinagar, once the old capital of Tehri Garhwal. There are temples here devoted to Kamleshwar, Mahadev and Vishnu. It is only at Rudraprayag that one begins to feel the presence of forests. The hills are thick with foliage, the river a jade green, curving around mountain spurs. It is almost as though the Alaknanda demands homage from other rivers, the confluences of which are as sacred as the places of sacrifice or *prayag*. The pilgrim route is punctuated with Devaprayag, Rudraprayag, Karnaprayag, Nandaprayag and Vishnuparayan. From Chamoli to Joshimath the road shows the scars of floods and landslides. The Alaknanda, swollen by monsoon waters, is ferocious when in

flood. At Joshimath there is a temple to Sankaracharya and 18 km further along, at Govind Ghat, is the bifurcation to the Valley of Flowers.

The Badrinath shrine generally opens in early May and there is a motorable road up to the top. Pilgrims flock to this place in buses, taxis and on foot. The temple (3,122 metres high up) is dedicated to Vishnu. The Nar and Narayan ranges guard it on either side. The temple is surrounded by tin-roofed houses with its facade painted in bright colours.

The more intrepid can trek from Govind Ghat to the Valley of Flowers. Nineteen km away a bridle path climbs into the mountains to Ghangria (3,048 metres). Through thick forests, the ascent is arduous. There is a path that branches to Hemkund, the mountain lake lying still in the snows. At an altitude of 4,328 metres, there is a temple and a gurdwara. Guru Gobind Singh is said to have meditated at this place.

The Valley of Flowers is almost unearthly in its beauty. There are over a thousand varieties of wild flowers—from the flamboyant to the delicate. The Valley itself is an extraordinary combination of gentle meadows, stark rock, snow, ice and streams.

Kedarnath

The route to Kedarnath can start from either Chamoli or Rudraprayag. Both these routes meet at Guptkashi where there is a charming temple. The bridle path to Kedarnath passes through rock walls that give way to moss-hung passes, banks of wild flowers, little wooden bridges that creak with the feet of tired pilgrims.

Kedarnath is dedicated to Shiva and it is believed that this second shrine was built by the Pandavas after the war of Mahabharata. The shrine at Kedarnath is a simple one, built of stone. Constructed on a ridge (3,581 metres high) at right angles to the Maha Panth peak, the temple stands at the head of the Mandakini Valley. The tower is built of grey stone with a gilded pinnacle. Shiva is worshipped here as Sada Shiva who, fleeing the Pandavas, took refuge here in the form of a buffalo. A charming legend states that in order to escape his pursuers, Sada Shiva disappeared into the earth, leaving his hind parts behind on the

ground. These are now worshipped. There are four other shrines: at Tunganath for the arms (*bahu*), at Rudranath for the face (*mukh*), at Madhya Maheshwar for the stomach (*nabhi*), and at Kalpeshwar for the hair (*jata*). These five parts are worshipped in the form of Panch Kedar.

Gangotri

Forbiddingly beautiful, the Shivalinga peak stands above the source of the Ganga at the Gangotri glacier. The three peaks of the Bhagirathi mountain tower over the Gaumukh springs. It is almost as though these mountains were the embodiments of Shiva. For Shiva is "beautiful, three-eyed, with the crescent moon on his brow.... Shiva appears on a bull white as the Himalayan peaks."

The temple of Gangotri is at an altitude of 3,200 metres while the Gaumukh ice-cave stands at a height of 4,255 metres. The route from Dharasu looks upstream to a precipitous gorge that opens out to fertile plains at Uttarkashi. From Uttarkashi to Bhatwari the road is uninteresting, but from Bhatwari onwards to Gangani there are fragrant pine forests. It is at Harsil, further on, that we see the apple orchards that give way to deodar woods. The Bhagirathi ravine is narrow, dramatic and beautifully wooded, and leads to the temple at Gangotri, a simple edifice constructed in the early eighteenth century by the Gorkha chieftain, Amarsingh Thappa.

The climb to the Gaumukh, the snout of the glacier, is difficult and at places treacherous. But once you get there and see the glacier descending from beyond the Chaukhamba cluster of snow peaks you realise the mystic hold of this place. In this icescape, among the prismatic shimmer of snow and ice, pilgrims come, stripped to the waist to take a dip in the holy Ganga. Sadhus sit in deep meditation while the foaming river sings as it flows through sculpted rock. In this deep piercing gorge the river appears silver in sunlight, grey in mist. It is here that myth and reality merge.

Yamnotri

The second sacred river of India, the Yamuna, rises at the foot of the Handarpoonch mountains at an altitude of 3,292 metres. Yamnotri is not accessible by bus, and the last 20 km has to be covered on foot from Hanumanchatti. The route to Yamnotri

branches off from Dharasu. It passes valleys that are velvet green, fields terraced in brilliant colours. Pilgrims can go from Yamnotri to Gangotri by a short cut which involves a 37-km trek. Alternatively, they can come back to Dharasu and then take the route to Gangotri. Near Yamnotri is a group of hot springs.

Almora

Almora is a curious mixture of the tumbledown and the well-kept. It has an Army Station where the houses are all military-style, spick and span. Some old colonial bungalows are still very trim. The streets are narrow, fronted by houses lending support to each other. The high street runs through the town for two or three miles. It is paved with flagstones gently climbing upwards and lined with shops—cloth, copperware, radios, carpenters, barbers, trinkets, crockery, grocery, silverware. The house fronts have tremendous carved facades. Some have etched portraits of past rulers and their wives, and some have portraits which look suspiciously European.

Rabindranath Tagore spent some time in Almora and Pandit Jawaharlal Nehru was imprisoned there by the British. Perhaps the smartest building in the town is the jail with its impeccable green painted woodwork!

The Kumaonis are a religious people and their gods play an intimate role in their lives. Their god is Shiva, lord of the mountains. Shakti is worshipped as Durga, Bhavani and Kali. Perhaps the oldest temple is at Katarmal, an ancient shrine dedicated to Surya. The forest here is called Bikat, a corruption of Beckett, a local British official. At Kalimath the soil is black and this gives the place its name. According to one legend, this former arsenal of the Chand rulers is said to have this colour because of a *Yajna* performed here in which iron was used instead of wood.

Just beyond Kalimath is a temple of Kasar Devi. Crowning a hill of deodar, it affords a view of all the peaks from Nandkot to Chaukhamba. Hira Dungri, with a small artificial lake, was once considered the abode of the Serpent with the jewelled hood.

Mathura

This is a city dedicated to Krishna. An area immortalised in miniature painting with deep and dark groves where Krishna

and Radha sported and all the animals were joyful. Do not expect to see such idyllic cameos now. The trees and flowering creepers are all gone. Mathura is a busy town, crowded, teeming with eager pandits and touts waiting to lead you to the gods.

Yet Mathura has a personality that is coloured by Krishna. In the bazars the shops sell articles associated with Krishna worship. Singhasans made of brass, little cradles specially made for *Janmashtami, mukuts* of tinsel and beads. The theatrical shops have masks, costumes of every description. You can order the costume of a deity or a demon.

If you go to Mathura on *Janmashtami,* walk along the river. This is a typical small town, but it gathers together so many people in a tremendous act of faith. The *dholak* sounds all around, and cymbals clash delicately to the masculine drumbeat. The shops are selling holy pictures, *dhoop, agarbathi,* multi-coloured mounds of *sindoor,* bangles, gimecrack jewellery. *Bhajans* stream through loudspeakers, the stalls sell steaming hot tea.

City of Krishna

Outside Mathura, in Vrindavan, are ashrams where devotion is a little more personal. In the temples women sing *bhajans,* little children stand with hands folded, eyes closed, trying hard to be like the adults, old men in singlets and sacred threads sit quietly. And at midnight a cry goes up announcing Krishna's birth in the courtyard of the Dwarkadhish Temple where people sit shoulder to shoulder. Some are singing to the *chimta*. European Hare-Krishna devotees seem genuinely turned on by their devotion, and they do not seem out of place.

The temples of Mathura are not particularly old or distinguished. They are important for the sanctity accorded to them on account of Krishna. What is more appealing is the Vishram Ghat with its steps descending to the river. Take a barge for a trip on the river and Mathura appears at its most charming.

The Mathura region is archaeologically the most prolific in India. It witnessed unbroken artistic activity from almost A.D. 1st century to the 12th century. Local sects and cults flourished as well as Buddhist, Jain and Brahmanical ones. The Mathura Museum has a stupendous collection of sculptures which shows the development of art from the formal, rather stiff and massive figures to the later relaxed statues.

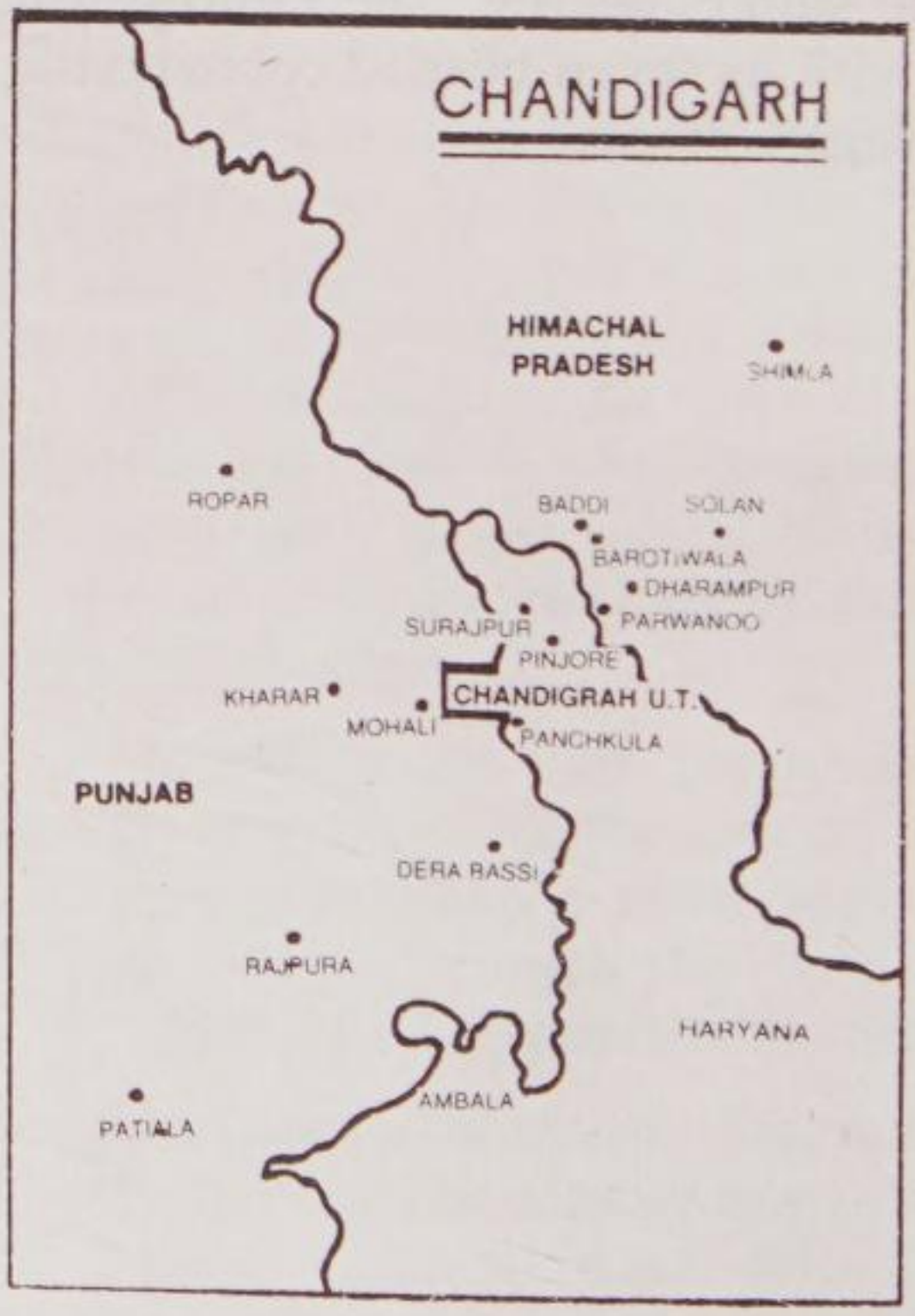
Sonkh

A short drive out of Mathura, at Sonkh, there is an extraordinary archaeological excavation that reveals 37 layers of habitation from the Mauryan down to the Jat era. The house walls excavated prove that there was probably uninterrupted habitation down to level 27 or 32. The Kushan houses were constructed one on top of the other, the older lower structure being filled and shored up with soil.

Terracottas, seals and coins have been unearthed here. The Kushan terracottas are lively with amusing facial expressions. The earlier Sunga pieces have broad faces and rectangular haircuts. The Mauryan figures have slim faces with a centre parting for the hair. A little distance from the mound an apsidal temple has been unearthed. This dates to the 1st century B.C. What faith it belonged to is uncertain but it has been conclusively proved that worship of Naga Deva flourished here at the time of Kanishka in A.D. 1st century. Naga motifs appear on temple railings, pillars and *toranas*. It is interesting that a little modern Naga shrine stands nearby. The figures in bas relief include a Naga king with its seven-headed cobra giving audience. Next to him sits a Naga woman.

Chandigarh

Area	:	*114 sq km*
Population	:	*4,51,610*
Languages	:	*Hindi, Punjabi*
Literacy	:	*65 per cent*
Crops	:	*wheat, maize, paddy*
Industries	:	*woollen*



A new Lahore but more modern and beautiful than the city the refugees left behind in Pakistan. It was designed by Le Corbusier and Dr. Randhawa planted its flowering trees. Chandigarh has become the symbol of the Punjabi's aggressive exhibitionism.

The beautiful city of Lahore had for decades been the heart of the Punjab. The ethnic and emotional attachment that people had for it was beyond comprehension.

One fine morning in 1947 with the partition of the country into Hindu and Muslim states Lahore was rudely snatched away from the people of Punjab.

To erase it from the minds of the people something startling, and more beautiful, had to be made. The answer was Chandigarh. The man who could obliterate the past and focus attention on the future was Le Corbusier, the visionary who peeped into the 21st century.

A gently rolling plain at the foot of the Himalayas, with its snow-capped peaks providing an idyllic backdrop, was chosen as the site for the city of the future.

Corbu, as he had come to be known to the Punjabis, worked with frenzied zeal and the Punjabis matched it with equal enthusiasm. As the sketches left Corbu's drawing-board the conceptions were transformed into concrete structures with zest.

In 20 short years a beautiful city sprang up. Its neat row of houses, wide tree-lined avenues, the parks and gardens and the walk along the canal gave renewed pride to the Punjabis. At last the ghost of Lahore had been banished forever.

Then death claimed Corbu, Sardar Pratap Singh Kairon and Pandit Jawaharlal Nehru in quick succession.

With their exit the spirit that egged on the building activity died. The Capital complex, beautifully conceived, now remains

incomplete. What was regarded as the Crown of the complex by Corbu has been shelved as a measure of austerity. The Governor's residence will not be built.

Chandigarh is the epitome of town planning in the country. It has changed the landscape of the Punjab and has become a bustling city of more than four lakh people.

Chandigarh was designed to serve as the capital of one state—the Punjab. But, on November 1, 1966, in deference to popular demand, the state was bifurcated into Punjab and Haryana.

The Union Government decided Chandigarh would be centrally administered until another capital for Haryana is built. Presently, Chandigarh is being used as capital by both the Punjab and Haryana States.

Delhi

Area	:	*1,483 sq km*
Population	:	*80,00,000*
Languages	:	*Hindi, English, Punjabi, Urdu*
Literacy	:	*62 per cent*
Crops	:	*Millets, mixed crops, sugarcane, wheat*
Industries	:	*Chemicals, cottage industries, electrical goods, electronics, textiles, leather goods, pharmaceuticals*

YAMUNA
Narela
Bakhtawarpur
UTTAR PRADESH
Bawana
Alipur
Kanjhawla
YAMUNA
DELHI R.S.
INDUSTRIAL AREA
Sadar
Shahadara
KarolBagh
ChandniChowk
NEW DELHI R.S.
TilakNagar
Conn. Place
Najafgarh
Safdarjang
Delhi Cantt.
INDUSTRIAL AREA
R.K.Puram
Okhla
Jhilmil
Mehrauli
INDUSTRIAL AREA

ENGINEERING GOODS
TEXTILES
PLASTIC
CHEMICALS
CYCLES
HOSIERY
MACHINE TOOLS
FRUITS
RUBBER GOODS
ELECTRIC GOODS
TELEVISION
TOBACCO
SEWING MACHINES
FURNITURE
PREFABRICATED HOUSES
POTTERIES
TYRES

Delhi is the eternal Phoenix—destroyed a hundred times and a hundred times risen from its ashes. It is the symbol of India's indestructibility and agelessness. And, a place where files can be made to move through the judicious use of whisky, women and wealth.

Delhi is the capital city of a seventh of entire mankind. But it is, and has been through most of its infinitely rich history, much more than the mere national capital.

It was not for nothing that the outstanding 18th century Urdu poet, Mir Taqi Mir, eloquently spoke of Delhi as "the chosen city and the abode of the world's select". But, ironically, he was using the past tense when he mournfully sang of *ik shahr aalam mein intkhab* and this, in some strange way, highlights another quality of Delhi which must be reckoned among its compelling claims to fame.

The glory, splendour and excellence, the passing of which Mir moaned, were regained soon enough only to be successively lost and regained again and again. This gives Delhi the Phoenix-like capacity to rise from its ashes and ruins, renewing and invigorating itself after every trauma; it thus makes the city an appropriate symbol of India's indestructibility and agelessness.

Some seventy years after Mir, Delhi underwent yet another of its periodic ravages—what the British call the Mutiny and nationalist India the First War of Independence. The last Mughal King, Bahadur Shah Zafar, was formally deposed and banished to Rangoon and his sons murdered in cold blood. But this time Zauq, the poet laureate, refused to flee.

Few things in the long and colourful history of Delhi are so striking as the manner in which this city has changed and grown during the last 40 years and has dramatically transformed itself from a cold and aloof Imperial Centre into a live, warm and dynamic capital of a free nation. In much more than the purely

physical and constitutional sense of the term, it has become the heart of the Indian Republic.

Change and progress have come to other cities and towns and, indeed, to the countryside of India, too. Nor has all the transformation of Delhi during the last four decades been without blemish and flaw. But the point is that what has happened elsewhere in a trickle has assumed in Delhi the proportions of a torrent.

The capital's capacity to grow gracefully—or at any rate relatively gracefully—is almost astonishing in an era in which urban growth and ecological disaster have become almost synonymous.

Historic Legacy

Luckily, the growth of modern Delhi—good, bad or indifferent—has not obliterated its rich historical heritage. Not that there were no attempts to ruin it. The insensitivity of some of the present-day rulers and so-called planners and developers has to be seen to be believed. The historic wall of the city and the incomparable Turkman Gate were all but demolished. Some Philistines had earmarked even the house of Ghalib, perhaps the greatest Urdu poet that ever lived, for the hammer. On this occasion, as on several others, Jawaharlal Nehru's personal intervention alone prevented the vandalism.

But by and large much of history's luminous legacy survives. Nothing perhaps illustrates the fusion of the ancient and the modern in Delhi than that the magnificent Humayun's tomb should co-exist, almost across the road, with the Oberoi intercontinental hotel. Equally, it is a symbol of change with continuity that people living in a lower-middle-class tenement in Nizamuddin have both the pleasure of looking at the blue dome under the shadow of Humayun's mausoleum and the Khankhana's tomb, on the one hand, and the pain of having to bear with the stench of nullah which remains uncovered since Humayun's reign, on the other.

Where Mountbatten Proposed

The Qutub, however, stands in its serene majesty, flanked by the Quwwat-ul-Islam mosque and the grave of Iltutmish, amidst a

sprawl of residential colonies in what was not long ago sheer wilderness. The luckless Vice-Chancellor of Delhi University is often gheraoed in the room where Mountbatten proposed to Edwina. And if the French had the sense of humour to name as Place de la Concorde the square where thousands of heads, including that of Marie Antoinette, fell from the guillotine, we too have done something of the sort. With expert Japanese help, we have laid out the superb Buddha Jayanti park on the ridge from where the British artillery blasted the besieged city in 1857.

Architectural Beauty

There is no point multiplying these examples. Suffice it to say that with the solitary exception of Rome, there is no other city where the ancient and the modern, the old and the new, the finest gems of history and the most hastily built refugee homes co-exist in such abundance as in Delhi. Where else in the world is one of the main thoroughfares overlooked by such masterpieces of architectural beauty as the Red Fort on one side and the Jama Masjid on the other?

Punjabi Enterprise

But whatever the newcomers—the Punjabi invaders, as they have been often called, not without justification—may have left behind, they brought with them something invaluable. It was vitality, a sturdy sense of self-reliance, a relentless drive to make good once again and a prodigious capacity for hard work.

It is true that compared with the courtesies and graces that went out with the older residents the surging confidence of the newcomers was both crude and aggressive. But thank God for Punjabi enterprise. But for it, Delhi would never have been the bourgeoning, brilliant, booming and beautiful city that it is today.

Nehru, who took a keen interest in all issues ranging from nuclear tests to choked drains, discovered to his dismay that, far from there being a plan to look after Delhi's drainage, even a contour map of the capital did not exist. It was then that a halt was called to chaotic expansion. A Master Plan for the development of the metropolitan area was framed and a Delhi Development Authority formed.

Neither the Master Plan is free from faults nor has the DDA meant a complete elimination of the conflicting jurisdictions of a multiplicity of bureaucratic agencies consisting of abominate nomen, constantly at odds with one another. But both innovations mark a major improvement on what existed before and they have saved Delhi's phenomenal growth from turning, literally and metaphorically, into a fatal explosion.

Massive Clean-up Drive

But the modicum of planning was by itself not enough. What saved Delhi's newly-built areas from being plagued with slums, locally called jhuggis, or from being smothered by filth and stench, was the massive clean-up drives.

Both Delhiwallas and the visitors must be grateful for the manner in which slums have been ruthlessly cleared and the slum-dwellers given alternative accommodation. Filthy shops moved into clean, often multistoreyed buildings. Roads have been widened and provided with properly illumined signs, public parks, rock gardens, playgrounds laid and fountains put up. Altogether the capital has become a place of beauty, a garden city which it always should be.

To say that this has been done at the expense of other cities and towns would be absurd although it is patent that the capital of every country inevitably has some advantages.

It will be equally churlish to deny that the campaign to beautify Delhi has been greatly helped by the vision and farsightedness of Lutyens and Baker who planned and built New Delhi in the first place.

They planned the city around the magnificent Acropolis consisting of Rashtrapati Bhavan, the two massive blocks of the Secretariat, and superb vista with its broad sweep, stretching up to the memorial arch at India Gate. They also provided enough room for broadening the capital's major roads which they knew must take place some day.

But the good points of the Lutyens-Baker legacy are balanced by the bad. They conceived New Delhi as an Imperial City, apart and aloof from the other seven cities in Delhi that have been built side by side, not layer upon layer, and this continues to be more or less the case even today.

Delhi is not an integrated city in the sense in which both Calcutta and Bombay are. And the obstacles to integration are not so much physical as mental. The British class system seems to have combined with the Indian caste system to create a kind of snobbery that continues to be the capital's bane.

New Delhi is perhaps the only city in the world (leaving aside the even more horrid Chandigarh) where congestion increases as one goes farther away from the centre. Small families of the top people live on acres of residential land, as costly as that in Manhattan and Mayfair, while the humble folk are crowded in distant hot-boxes that go by the name of Government flats.

World's Worst Bus Service

As if this were not bad enough, Delhi is also bedevilled by what is without doubt the worst public transport system in the world. Only the hordes of bicycles and the ubiquitous phut-phut have saved Delhi's life from coming to a halt. Even so, it is tragic to see pregnant women and old people waiting at bus-stops for buses which never come, and when they do, they are so overcrowded that they seldom stop. The only way in which the buses make their presence felt is by emitting thick diesel fumes.

One's address in New Delhi is usually enough to proclaim one's salary, social status and precise position in the hierarchy. And in keeping with the tradition of herding the like with the like, even the new diplomatic enclave has been converted into the world's poshest ghetto.

Socio-Economic Problems

Many of Delhi's socio-economic problems have stemmed from the fact that it has been a capital first and a city later. This is now changing. Apart from the rapid expansion of the city's area and population, there has been much qualitative change. A city primarily concerned with governance has begun to think of other things such as human skills, industry, agriculture, trade, research and education.

At the time of independence, there were only a few factories on the periphery of Delhi and the construction of big factories except in a small industrial area away from the city is, thank God, still banned.

But industry, especially small industry, has made a big leap forward in and around Delhi. To give one example, the Union Territory of Delhi, an euphemism indeed for the city and its environment, makes nearly 40 per cent of the country's radio sets, transistors and amplifiers, TV sets and allied equipment. The number of all industrial units to come up after independence exceeds 5,000. The increase in the inter-state trade, to say nothing of export trade, handled by Delhi is even more impressive. The boom in the export as well as in local sales of handicrafts, handlooms and similar goods, pioneered by the Cottage Industries Emporium, has been phenomenal.

If commerce has flourished so has culture under the auspices of various Akademis. Higher and technical education has been expanding as fast as industry. Almost all the leading painters of the country have found it worth their while to migrate to Delhi; most of them have done very well by decorating, with murals or otherwise, the proliferating public and private buildings.

Over a period of time this is bound to have a great impact on the character and the quality of life in Delhi. For the present, however, the city continues to be hag-ridden by bureaucratic dominance which must include the temporary supremacy of the politician for the time being in power.

As the seat of a government passionately dedicated to centralised control of economy, presided over by a narcissist establishment, Delhi ramains primarily a factory for the manufacture of blueprints and the most important place of pilgrimage for all those seeking import, export and industrial licences, P forms, and sundry other permits, contracts and quotas—seemingly insignificant pieces of paper which are in reality an effective key to quick money and economic power.

Inevitably, this has given birth to a class of people who may be called liaison officers or contact men but are in reality modern pandas. They keep the files moving; they fix the permits; they arrange that the Babu clothed with the powers to make or mar the fortunes of millionaires simply by delaying his signature on some document or the other is well looked after in suitable surroundings, often in permanently-reserved suites in five-star hotels or beautifully maintained guest houses in the more posh

localities such as Chanakyapuri, Vasant Vihar, Panchsheel Colony, Friends Colony, Maharani Bagh, West End, Jor Bagh and Sunder Nagar.

The moral decay that this way of life inevitably generates is aggravated by the intrusion of foreign money, through embassies and more shadowy institutions, and the resultant canker goes deeper into society than is generally realised.

The Finest City

Delhi therefore remains the finest city to live and work in. How does one account for the fact that those who denounce Delhi the loudest are most keen to get recognition there?

Even those who cavil at Delhi's climate at what Babar called its "heat, dust and strong winds" cannot dispute that the four months of its delicious winter make up for any climatic hardship during the previous eight.

Who can be so insensitive as to fail being moved by Delhi's flowering trees? Or by the cauliflower carts ambling into the city on wintry mornings, every piece of vegetable stacked with artistic perfection? Who can see the spellbinding spectacle of Beating Retreat on a January evening at Vijay Chowk and not be intoxicated by it for days on end?

Of all the joys in the world this writer will settle for the pleasure of lazing under the sun in Delhi's winter on his own lawn, no matter how small, as long as it is as well-tended as most lawns and even public parks are in Delhi these days.

Places of Tourist Interest

The Unknown Delhi

Like a conquering soldier with rapier unsheathed, Aurbindo Marg, supported by ferocious-looking troops of modern buildings on either side, is the latest intruder into Delhi's historic heartland — the area leading to and around Mehrauli. There are parts of Delhi that have yielded older archaeological finds, such as the excavations in the Purana Qila and the Asoka rock-inscription off Ring Road near Lajpat Nagar; and hundreds of well-known and magnificent monuments are scattered throughout the city.

Qila Rai Pithora

Aurobindo Marg pierces through the walls of Qila Rai Pithora. the city built by the Chauhan Prince, Prithviraj and then the walls of Lal Kot, the citadel of the Tomara Rajputs. The rubble-built walls of Qila Rai Pithora are visible on either side of the road near the Adchini settlement; to the left, as one faces the Qutub Minar, they look like a geological growth, an extended rock formation that rises and falls towards and past an unpainted DDA housing colony, almost up to Hauz Rani. To the right, startling like a Himalayan massif on a clear day, the rugged ramparts are more clearly defined.

The Qutub Minar provides the best view of the far-flung tentacles of Qila Rai Pithora, but, for a closer feel of the ruined walls and their extent, we need merely climb to Adham Khan's well-known tomb, where the fort wall meets the enclosure to the tomb. Overshadowed by the glamour of the Qutub Minar, the remnants of Qila Rai Pithora are hardly noticed by sightseers. But it was because Prithviraj, the last formidable foe of Muhammad Ghori, ruled from here that his conquerors initially based themselves in his city, thus ensuring that the Delhi region became the capital of the Sultans. From the confines of Qila Rai Pithora and the adjacent settlements of Siri, Tughlaqabad and Jahanpanah, a series of dynasties dominated India for about four centuries.

Qila Rai Pithora retained its importance long after the defeat of Prithviraj. Its ramparts were strengthened and renovated by the Khiljis. Ibn Batuta, who visited India in Muhammad Tughlaq's reign, described the fort wall thus: "It is eleven cubits thick; chambers are constructed in it... Grain keeps in these chambers without change or the least deterioration.... Horse and foot can pass inside this wall from one end of the city to the other." Timur mentioned the city's thirteen gates, of which the remnants of three (Hauz Rani, Barka and Badaun) are noticeable even today.

Jamali-Kamali Mosque

The area between the Mehrauli bypass and Mehrauli is littered with perhaps the most spectacular collection of ruins in North India; the bypass is a busy road, but few people step off it to walk

amidst the monuments. Unlike books, which though unread are at least identifiable by the titles on their spines, these monuments remain unlabelled. Most of the buildings (including Balban's tomb) are dilapidated, but there are a few exceptions such as Jamali-Kamali's mosque and grave. The mosque is about 200 metres south of Balban's tomb—one of reputedly two buildings in Delhi dating back to Babar's reign. "Jamali" was the *nom de plume* of Shaikh Fazlullah, a traveller, saint and poet of fame much honoured by royalty. Around A.D. 1528 he built a mosque and a room, and on his death in A.D. 1535 he was buried in the room he had occupied during his lifetime. The mosque and tomb are two adjoining courts; the former resembles but is less grand than Sher Shah's well-known mosque in the Purana Qila; it also resembles Moth ki Masjid, which however possesses three domes as against Jamali-Kamali's single dome.

The original gate of the mosque still stands and opens, through a newer gate, into a stately court about 120 feet long and 70 feet wide. The prayer hall of the mosque has five arches, with the central arch more elaborately decorated than the others. The staircases at either end of the mosque lead to a narrow gallery running round the mosque on the second storey, and through any of the windows in it a spectacular view can be had of the complex of ruins behind the mosque.

Jamali's tomb is placed in a spacious courtyard protected by fortified walls. His grave is in a modest-sized room distinguished by a flat roof and ornamented ceiling and walls with coloured tiles and painted plaster which contains, amongst other inscriptions, some of Jamali's own verses. The floor of the room is paved with white marble with borders of black marble. There are two beautifully polished marble graves, Jamali's in the centre of the room and another one, reputed to be that of Kamali, his brother, next to it.

Dargah Qutb Shah

The Mehrauli area is so dominated by the Qutb Minar that surprisingly few people visit the Dargah of Qutb Sahib, located in Mehrauli, half a mile away from the Minar. Khwaja Qutbuddin Bakhtiyar Kaki, better known as Qutb Sahib, is one of the most revered Indo-Muslim saints of medieval times. He was born in

Iran and came to India with the earliest Turkish conquerors. He became a disciple and, later, the spiritual heir of Khwaja Moinuddin Chishti of Ajmer. Qutb Sahib had his preferences as far as the rulers of Delhi went; he is reputed to have disliked Ghori, was a friend of Qutbuddin Aibak and was at the height of his popularity in the reign of Iltutmish, during whose reign he died in A.D. 1236.

The dargah of Qutb Sahib is a focal point of the celebrations during the *Phoolvalon ki Sair,* much enjoyed by contemporary visitors to Delhi but whose history and significance remain surprisingly unknown. Too often Qutb Sahib continues to be wrongly confused with one of the reputed builders of the Minar, and his grave as an annex of it.

Like the cluster of medieval streets and buildings surrounding Nizamuddin's more centrally located shrine, those around the tomb of Qutb Sahib are not deserted relics of the past. The locality is maintained as a living complex, its inhabitants related to and maintaining the tradition that has enriched Delhi for centuries. Like Nizamuddin, Qutb Sahib was a magnet for the devout, the learned and the powerful, and the dargah is surrounded by symbols of their regard.

Qutb Sahib's grave, originally made of earth, is now enclosed by marble balustrades and covered by a dome. The dargah has several gates, mosques and halls for different purposes. The entrance to it opens to a lane about 40 metres long—a lane that is richer with historical associations than Chandni Chowk, thanks to the importance of the dargah and the people who have visited it over the centuries; it is quieter, but as evocative and attractive as the much advertised and tourist-infested streets of medieval European sites. Of the gates in the vicinity, one has an inscription which indicates that it was built in 1542, in Sher Shah's reign; another dates back to his son Salim Shah's reign. Two others were added by Farukhsiyar (1713-19). The mosques in the dargah complex include the elegant and intimate Moti Masjid, built by Bahadur Shah I around 1709; immediately outside the western gate of the dargah are the ruins of Zafar Mahal, built by Akbar II but renovated and given a new, imposing gate by Bahadur Shah II, a devotee of Qutb Sahib.

Apart from the architectural splendour of the dargah complex, some of the more tragic personalities of the Mughal dynasty and the notorious Rohilla chief Zabita Khan are buried near the grave of Qutb Shah. The modest graves of Bahadur Shah I (A.D. 1707-12), Shah Alam II (A.D. 1759-1806), Akbar II (A.D. 1806-37) and their immediate families are found here, along with those of several lesser dignitaries and unknown people. In the words of Abul Fazl, "Many other servants of God, instructed in divine knowledge, in this spot repose in their last sleep." Bahadur Shah II, the last Mughal Emperor, intended to be buried here, but the Mutiny led to his exile, death and burial in Rangoon.

Baolis: A Spectacular Sight

Slightly to the north of Dargah Qutb Sahib and just outside the inhabited precincts of Mehrauli, where the no-man's land of ruins between Mehrauli and the bypass begin, two lovely *baolis* (stepped wells once used as summer retreats) exist. As one comes out of the main gate of Dargah Qutb Sahib, the first *baoli* encountered is *Gandhak ki Baoli—gandhak* because its waters are reputed to contain sulphur. However, the *baoli* remains a spectacular sight and, like all the best *baolis*, creates in its enclosed space the impression of a promised land.

Gandhak ki Baoli was probably built during the reign of Iltutmish (A.D. 1211-36) and is amongst the earliest surviving constructions in Delhi of the Sultanate period. The *baoli* has five tiers, and a circular well at its southern end. Guide books refer to local villagers diving into the well to amuse visitors, but the *baoli* currently seems to be seldom frequented and the divers have practically disappeared.

Some 100 metres south of *Gandhak ki Baoli*, a more elaborate and spacious *baoli* called *Rajon ki Bain* exists. It was built in A.D. 1516 by Daulat Khan, a noble in Sikander Lodhi's reign; the area around the spring was once reputed to have been occupied by stone-masons (*raj*)—hence the name of the *baoli*. Some 65 steps lead to the water on three sides of which there are lofty walls containing rows or arched rooms. The walls are about 80 feet high and the side walls that enclose the *baoli* some 110 feet long. Level with the top of the western wall one sees the court of a mosque, paved with masonry and stone and currently ornamented with

the gnarled branches of a leafless *keekar*, its arms flung upwards, like an exasperated but pleading devotee.

On this terrace stands a doomed pavilion which contains an anonymous grave; the dome is supported by 12 pillars decorated with red sandstone and an inscription on the southern face of the pavilion indicates the date of the building and the fact that it was sponsored by Daulat Khan. The modest flat-roofed mosque near the pavilion completes this multi-purpose complex—its raised terrace and pavilion provide a superb view to the area between the Qutb Minar and Mehrauli that reveals in all their splendour the elegant proportions of Adham Khan's tomb, squatting on the walls of Qila Rai Pithora.

The *baolis* of Delhi are seldom listed in the available tourist guides to the monuments of the city, and even when mentioned in passing, they are not considered sufficiently important or picturesque to feature amongst illustrations of Delhi's monuments. This is surprising as, together with well laid-out orchards and gardens, the *baolis* of medieval India were intended to be beauty spots and their architectural qualities remain eminently photogenic. Perhaps the finest *baoli* in Delhi is the one named after Raja Ugrasen (reported to be the progenitor of the Agarwala community). It is far from the Mehrauli area, within a mile of Connaught Place and behind Hailey Road, as one enters this once quiet road from Kasturba Gandhi Marg. *Ugrasen ki Baoli* is one of the few medieval monuments near Connaught Place; its tank is still regularly used as a swimming pool by a handful of *cognoscenti*, but to most well-to-do citizens of Delhi, and certainly for visitors to the city, the *haveili* does not exist; when noticed, it comes as a revelation. Here, a stone's throw from the commercial centre of New Delhi, off one of its busiest streets, lies a gem of a monument that deserves to be better maintained and used.

The materials used for it and the style of *Ugrasen ki Baoli*, suggest that it was built during the later Tughlaq era. It seems to have been the nucleus of a small collection of courtyards and pavilions, most of which became casualties during the building of New Delhi; some of the old outer walls near the *baoli* are still being dismantled by builders and road gangs and the surroundings are far from elevating.

The *baoli* is about 60 metres long and 15 metres wide. It is enclosed within a thick wall, ornamented with two rows of arched niches, the lower row partly in water. A flight of some forty steps leads to the water and, as at *Gandhak ki Baoli*, there is a circular wall at the further end of the tank, concealed from the main pool by sturdy arches based in the water. The magical impact of the *baoli* is enhanced by the precise reflections of these arches in its friendly, deep green waters.

There is a small courtyard and a derelict mosque above the flight of steps. Both appear to have been eaten into by the adjacent housing plot; nevertheless, the mosque, with its "whaleback" roof and pillared columns of ornamented sandstone, is considered "unique" by such experts as visit the site.

SOUTHERN INDIA

States

9. Andhra Pradesh
10. Karnataka
11. Kerala
12. Tamil Nadu

Union Territories

13. Andaman & Nicobar Islands
14. Laccadive Islands
15. Pondicherry

Andhra Pradesh

Area	:	*2,75,068 sq km*
Population	:	*5,35,49,673*
Languages	:	*Telugu, Urdu, Tamil*
Literacy	:	*30 per cent*
Crops	:	*Cotton, forest produce, millets, oilseeds, pulses, rice, sugarcane, tobacco*
Minerals	:	*Asbestos, barytes, bauxite, coal, copper, graphite, iron ore, limestone, manganese, mica, slate*
Industries	:	*Asbestos, cement, cigarettes, electronics, engineering, fertiliser, paper, handicrafts, liquor, pharmaceuticals, shipbuilding, sugar, textiles, vegetable oils*

MAHARASHTRA
ADILABAD
NIZAMABAD
KARIMNAGAR
AMSAGAR
SANGAREDDY
WARANGAL
HYDERABAD
KHAMMAM
NALGONDA
MAHBUBNAGAR
NAGARJUNASAGAR
Macherla
Vijeyawada
KURNOOL
Adoni
Guntakal
Todpatri
ANANTAPUR
CUDDAPAH
Hindupur
NELLORE
Gudur
Ranigunta
Madanapalli
CHITTOOR
TAMIL NADU
SRISAILAM
Chirala
Vayyuru
GUNTUR
MASULIPATAM
(Krishna)
Tanuku
Palacole
ELURU
Polavancha
E. Godavari
W. Godavari
Rajahmundry
Tuni
KAKINADA
SILERU
MACHKUND
Anakapalli
VISHAKHAPATNAM
Bobbili
SRIKAKULAM
ORISSA
MADHYA PRADESH
BAY OF BENGAL

RIVER VALLEY PROJECTS
THERMAL POWER
ENGINEERING
CHEMICALS
FERTILIZERS
SUGAR
REFINERY
PAPER
AUTO ANCILLARIES
AERONAUTICS
SHIPBUILDING
TEXTILES
GLASS
ELECTRICALS
TOBACCO
CEMENT

Andhra Pradesh is the land of the Godavari and the Krishna, of rice and *chatni* that burns the tongue. It was the seat of the famous dynasties of the Chalukyas, the Kakatiyas and the Qutb Shahi Sultans, and it is the meeting place of Hindu and Muslim cultures. Nagarjuna, the greatest name in Buddhism after the Sakyamuni himself, flourished here. And, once upon a time, fabled diamonds were mined here. It has also India's richest and most popular temple — that of Sri Venkateswara at Tirupati. But this is not all there is to Andhra. There is the Andhra we do not know so well: Lepakshi, Horsely Hills, Araku Valley, Mukhalingam, Ramathiram, Bheemunipatnam Beach.

The Telugu-speaking State of Andhra Pradesh, the first in the series of linguistic states, was formed according to the recommendations of the States' Reorganisation Commission on November 1, 1956. The eleven Telugu-speaking districts of the old Madras Presidency were separated on October 1, 1953, to form the state of Andhra with the subsequent merger of the Nizam's territory with the Indian Union. Telangana, comprising nine districts, was added to these. The present enlarged State of Andhra was thus born on November 1, 1956.

The state has a hoary past with a place of its own in the history and cultural heritage of India. The Ikshavakus, the Chalukyas, the Rashtrakutas, the Kakatiyas and the Vijayanagar rulers have left indelible impressions in the field of Andhra's language, literature, music, dance, drama, architecture, sculpture, painting and handicrafts—in fact in every walk of its rich and colourful life. Luxuriant forests teeming with wildlife, rivers hurtling over precipices, streams foaming in wild torrents along their rocky beds, enchanting lakes and sunny beaches embellished with exquisite archaeological monuments, abundantly serve as a veritable feast to the eyes.

We do not know enough about the Andhras except that they live in India's fifth biggest state and speak a language which, after

Hindi, is spoken by more Indians than any of the others 15 listed in the Constitution.

Self-pity comes as naturally to the Andhraite as self-praise does to the Tamilian. The Andhras hate to emphasise their identity. On the contrary, they are good at flattering their heroes in other states by imitating them. The Andhra names, mind you, not surnames, reveal an embarrassing range: Rilaks, Gandhis, Chakrawartys, Gokhales, Ranades, Boses, Tagores and even Nehrus.

The Andhra lacks the resourcefulness of the Tamilian, the toughness of the Keralite and the resilience of the Kannadiga. But he has two great qualities which enable him to think big and feel big: open-mindedness and large-heartedness. Also, aesthetically speaking, his creativity and sensibility are extraordinary. There are more poets in Andhra Pradesh than in any other state, with the exception of Bengal, and the Andhraite is proud of his passion for poetry.

A Temperamental People

Whatever virtues an Andhraite may possess, and he has them in abundance, humility is not among them. This does not mean that he is vain or vulgar. If anything, he is too naive and temperamental to strengthen his building defences which are very vulnerable. In fact, he has done none of the qualities that make success not only possible but durable, qualities such as tact, restraint and far-sightedness.

This is true only of the Andhras at home, while those outside their state succeed in developing attitudes that cushion the challenges and crises of the modern world. The names of many eminent Andhras outside their home state at once suggest themselves to us: the late Dr Yallapragada Subba Rao, who discovered Aureomycin, J. Krishnamurti, Dr S. Radhakrishnan, Balasaraswati and the late Dr M. Visweswarayya, to mention only a few. Andhra Pradesh thus is a land of immense potentialities.

The word *Andhra* is equally applicable to the land, the people and the language. Indeed, the term Andhra has a respectable ancestry. It first occurs in the *Aitareya Brahmana*. The reference is to a South Indian tribe. The Puranas refer to the "Andhrabhotya

dynasty of kings called Satakarnis and Satavahanas". The various tribes described in the *Ramayana* are identified as the original pre-Dravidian inhabitants of the region now known as Andhra Pradesh. Janasthana Kishkinda and Dandakaranya described in the *Ramayana* are also believed to be synonymous with the present day Andhra Pradesh. Geologists claim that this territory has been the site of several quartzite implements dating from the paleolithic age.

Early History

The history of the Andhras begins only from the rise of the Satavahanas who flourished after the decline of the Mauryan empire. The Golden Age of the Satavaharias who ruled from the middle of 3rd century B.C. to the first quarter of A.D. 3rd century was marked by great literary and artistic activity and expansion of trade and commerce across the seas.

Ptolemy makes an approving reference to the alliance by marriage (A.D. 200) between Pulumayi II and the daughter of Rudradaman, the western satrap based in Malwa and Gujarat. Buddhism received great impetus for nearly 600 years (from 300 B.C. to A.D. 300) under the enlightened rule of the Andhra dynasty. Actually, *chaityas* and *viharas* were built on a large scale with the help of the funds provided by the mercantile community, many scions of which even became monks.

The next important phase of the rise of Andhra power dates from the Kakatiya empire in the 13th and 14th centuries. The Kakatiyas who had their capital at Warangal were great patrons of Brahmanical art. Eventually, with the capture of Prataparudra, who was taken to Delhi in the middle of the 14th century, the Muslims dominated the scene in the Deccan. The Bahamani sultanate rose from the ruins of the Tughlak empire. The year was A.D. 1347.

Vijayanagar Empire

Side by side with the consolidation of Muslim power in the Deccan, the nucleus of a mighty Hindu empire was taking shape on the banks of the Tungabhadra under the guidance of that great saint-statesman, Swami Vidyaranya, the Pontiff of Sringeri. The Vijayanagar empire served as a most effective check against the Muslim expansionism for more than 200 years. The Vijayanagar

rulers were lovers of art and literature. The greatest of them all, Krishnadevaraya, who reigned for twenty years (A.D. 1510-1530), was virtually revered as an *avtar* of Lord Vishnu. His spectacular career of conquest and consolidation resulted in an unprecedented expansion and enrichment of the Vijayanagar empire which however was short-lived. The Battle of Talikota in A.D. 1565 led to the final and complete collapse of the Hindu power in the Deccan and to the filling of the vacuum by the Bahamani sultanates.

Meanwhile, with the slackening of the authority of the Kakatiya rulers, a number of the principalities under the Reddi rulers began to make their presence felt. They retained their ethos for more than a hundred years: from A.D. 1325 to 1448. The Reddi rulers inherited the responsibilities of their Kakatiya predecessors, but acquired none of the rights, because, being *sudras* by birth, they did not enjoy the exalted *dwija* ("Twice Born") status of the *kshatriyas*. Naturally, they found themselves debarred from participating in solemn Vedic rituals, such as *yagnas* and *kratuvus* and from performing *upanayanam* (the initiation ceremony for the son) to which the *kshatriyas* were entitled. There is, however, historical evidence confirming the absence of rigid social barriers between the *kshatriya* rulers of Warangal and their Reddi chieftains. There were even inter-marriages between the Kakatiyas and the Reddis.

The Reddis today are engaged primarily in agriculture which naturally gives them political leverage. They are to be found mostly in Rayalaseema, Telangana and in the coastal districts of Nellore, Guntur and Prakasam (Ongole). The Kammas, another affluent, village-based, land-owning community, dominates the economy of at least three districts which constitute the granary of the state: East Godavari, West Godavari and Krishna. The Kammas, compared with the Reddis, are known to be urbane, astute and sophisticated. The well-known Telugu poet, Tummala Sitaramamurti, a Sahitya Akademi award-winner, belongs to this progressive community.

In area, Andhra Pradesh (2,75,068 sq km) is the fifth largest state in India, and in population (5,35,49,673) the fifth biggest. There are in all 21 districts: eight along the coast (Nellore, Guntur, Prakasam, Krishna, East Godavari, West Godavari,

Vishakhapatnam and Srikakulam), nine districts constituting Telangana (Mahaboobnagar, Hyderabad, Medak, Nizamabad, Adilabad, Karimnagar, Warangal, Khammam and Nalgonda) and four districts known collectively as Rayalaseema (Kurnool, Anantapur, Cuddapah and Chittoor).

The state's economy is basically agricultural, though attempts are being made to strengthen the industrial infrastructure. Though in normal times Andhra Pradesh has surplus foodgrains, thanks to the perennial bounteousness of the Godavari and Krishna deltas, only three or four districts feed the rest of the state. Rayalaseema, Telangana and parts of Vishakhapatnam and Srikakulam districts remain perpetually in the grip of drought, partly on account of the nature of the inhospitable soil and partly owing to the primitive methods of farming, aggravated by the absence of adequate sources of water supply.

Geologically speaking, Andhra Pradesh is very ancient. The Dharwar rocks in which the state abounds are said to be virtually primeval in origin. These rock formations are identified with the ones that exploded from the very bowels of the earth nearly 2,300 million years ago. This phenomenon resulted in oppressive heat and humidity which naturally affected the terrain and climate of the surrounding areas. Experts maintain that, as a consequence, Nellore became rich in mica deposits, and Chittoor and Kuppam, in gold-bearing quartz formations. The birth of the Eastern Ghats is also attributed to the original Dharwar rock formations.

As millennium after millennium began to flit by, unconcerned about what had been going on in a very insignificant part of the universe, the Dharwar rocks became smaller and shorter, and under the impact of the storms and other cataclysmic natural phenomena found their way into the sea. Whatever was washed ashore remained as what are today known as the Cuddapah slabs, which dominate the bleak, wind-swept landscape of the drought-hit districts of Anantapur, Kurnool, Cuddaph and Bellary: the last-mentioned is now in the State of Karnataka. These stones are said to be at least 500 million years old. Cuddapah's abundant supplies of asbestos and steatite are the gift of capricious nature made when she was very, very young. Cuddapah and Kurnool are also rich in limestone, the basic raw material for the manufacture of cement.

Andhra Pradesh does not have any high mountain ranges or dense forests like the other three southern states. The Nallama Hills are a typically Andhra group of hills, low, rugged and neglected. They are the habitat of the tiger. Except the usual forest produce, which the local tribes barter for the things they need, these hilly slopes do not yield wealth of any great value.

Mineral Wealth

As for the minerals, their geographical distribution is fairly even. Copper is found in Anantapur, Cuddapah, Khammam, Nalgonda, Mahboobnagar and Guntur. Mica is available in Cuddapah, Nellore, Krishna, Srikakulam and Vishakhapatnam. Asbestos is associated with Cuddapah, and manganese with Nellore, Vishakhapatnam, Srikakulam and Kurnool. West Godavari, East Godavari, Srikakulam and Vishakhapatnam are known for their graphite reserves. Iron ore waits to be exploited effectively in the districts of Chittoor, Nellore, Cuddapah, Mahboobnagar, Kurnool, Nizamabad, Adilabad, Karimnagar, Warangal, Khammam, Vishakhapatnam, Srikakulam, West Godavari, East Godavari and Krishna. Chittoor and Anantapur have a potential supply of gold while Anantapur in addition is rich in diamonds.

Industrial Development

The industrial map is changing, thanks partly to the enterprise of the coastal Andhras and Marwaris and partly to the attention being paid by the Government of India. A number of public sector undertakings are located in Andhra Pradesh, the districts thus benefitting most being Vishakhapatnam (shipbuilding yard) and Hyderabad (Hindustan Machine Tools, Hindustan Aeronautics, Electronics Corporation, etc.). In the private sector the giant units are the Caltex Oil Refineries and the Coromandal Fertilisers, both located at Vishakhapatnam. The Nizam Sagar Factory, claimed to be the biggest in the East, the Allwyn Industries, the Republic Forge, the Andhra Paper Mill (at Rajahmundry) and the Vazir Sultan plant (Charminar cigarettes) are among the other units that matter.

Cultural Scene

Telugu is unique in the sense that it owes its birth, growth and present robust stature almost wholly to the efforts of the

community: the *Brahmans* who belong principally to two sects, both Saivite; the *Vaidikis* (the priests) and the *Niyogis* (the professionals). The greatest achievement of the State Government is the Nagarjunasagar masonry dam which is perhaps the biggest of its kind in the world.

The history of Telugu literature is nothing but a saga of the intellectual ascendancy of the Brahmans. No doubt there were some outstanding writers outside this community (Bhattumurthy, Kummari Molla, Vemana, etc.) but they were the exceptions that proved the rule. The "transcreation" of the *Mahabharata* from the Sanskrit by the Big Three of Telugu literature over a period of three centuries—Nannaya (11th century), Tikkana (13th century) and Yerrapraggada (14th century)—was the first major literary event. All the three poets were Brahmans, and they were the greatest trendsetters in Telugu literature. The period from A.D. 1030 to 1400 was known as the Age of the Big Three.

The next hundred years were years not merely of assimilation but of assertion. The period of sheer technical virtuosity known as the *Prabandha Yuga* began in A.D. 1500 and lasted up to A.D. 1875. The temper of the times was truly exhibitionist. Krishnadevaraya was the incomparable royal pattern to whom writers and artists of the day turned not only for their material sustenance but also for the fulfilment of their literary and aesthetic urges. Many literary giants adorned his court: among them Allasani Peddana was outstanding. Prabandha is a literary *genre* in which technique takes precedence over theme.

Home of Temples

Andhra Pradesh is a home of temples. They are not as massive as the ones in Tamil Nadu. But they draw pilgrims from all parts of the country because of their atmosphere and sanctity. Tirupathi is a famous pilgrim centre. It lies in the Chittoor district of Rayalaseema. It is the richest shrine in India. It is particularly sacred to the Vaishnavas. Srisailam in the Kurnool district of Rayalaseema has a great Shiva shrine. It appears to be as ancient as Varanasi. Yogi Nagarjuna had his *ashram* there. Even a glimpse of the *gopuram*, it is believed, will emancipate the beholder from the ruthless cycle of births and deaths. The sculptures at

Srisailam, particularly the little known bas reliefs on the gopuram, are magnificent. Other sacred places are Simhachalam, Mangalagiri, Annavaram, Bhadrachalam, Daksharamam, Ahobilam, Yadugirigutta, Vontimitta, Kadiri and Vijayawada.

There is the unmistakable flavour of Andhra lyricism and romanticism pervading the evocative creations in stone at Amaravati and Nagarjunakonda. This can be perceived even in the Ajanta frescoes. The emphasis is not on the remote, rarefied beatitude of the Buddha, but on his compassion and humanism. The scale is not monumental, but the impact is overpowering. Even a tiny medallion has a whole world compressed into it. There is mobility on every face. There is emotion frozen in every eye. The lips quiver. One can almost hear the heart beats of the men and women immortalised in these sculptures. Intensity, tenderness, warmth: these are the chief qualities. None of the stiffness of the Gandhara School, none of the severity of the Mauryan monoliths and none of the sheer sensuousness of the Kushan carvings.

After Amaravati and Nagarjunakonda, we do not come across any exciting phase in the art history of the Andhras till the Kakatiyas arrive on the scene. The Brahmanical temples at Warangal and Ramappa have all the exuberance and plasticity of their *genre*. The emphasis inevitably is on detail which is treated in a manner at once direct, vigorous and sensuous. The famale figure is rendered with particular feeling and verve. The friezes at Ramappa have the warmth and vibrancy of the flesh itself. They even suggest erotic intimations. The *mithuna* motifs, carved with a combination of abandon and sensibility, conform to the fashion set by the medieval sculptors elsewhere. The panels at Ramappa depicting the Bharatanatya *adavus* and the bracket figurines, known as Nag Kanyas, in black stone, are among the finest specimens of medieval sculpture: they have simplicity, plasticity, harmony and vibrancy. The bust of Prataparudra II at Warangal is a rare example of modelling.

The Kuchipudi dance which has the sensuousness of Bharata-natyam, the vigour of Kathakali and the directness of Yakshagana, is typically Andhra and one who does not know Telugu can never understand it in the right spirit. The Bhagavata Mela of Melattur in the Tanjore district, Tamil Nadu, is only a

variation of it. In the past, Kuchipudi artistes without exception were all Brahmans and they were all males. Even today, the outstanding exponent of the style is a Brahmin, Vedantam Satyanarayana, though a number of brilliant girls have also distinguished themselves in this exacting *genre* of classical dancing which demands an equal mastery over mime, music, footwork and histrionics.

Musical Heritage

The contribution of the Andhras to the musical heritage of South India is well-known. Thyagaraja, Tallapakam Annamacharyulu, Kancharla Gopanna, Kshetragna, Munipalli Subramanya Kavi (the author of *The Adhyatma Ramayanam*), Melattur Veerabhadrayya, Melattur Kasinathiah and Melattur Venkatarama Sastry—these names are familiar to every lover of south Indian music, dance and drama. The Karnatak musical idiom as we know it today is the gift of the celebrated Trinity: Thyagaraya, Muthuswami Dikshitar and Shyama Sastry. Among the living composers, B. Rajanikanta Rao has several musical compositions and full-length operas to his credit.

Places of Tourist Interest

A tourist beginning his journey from the capital city of the State, Hyderabad, will come across these places, tucked away in the hinterland, in the order given below:

At Hanamkonda, about 6.4 km from the Kazipet railway station, stands the thousand-pillared temple of the Kakatiya dynasty of Warangal. Like all other Chalukyan temples, it is star-shaped and triple-shrined, dedicated to Rudra, Vasudeva and Surya, respectively. An inscription at the eastern entrance records the date of the construction of the temple by the Kakatiya king, Prataparudra, in A.D. 1162. A large black basalt Nandi, on an open platform near the Nandi *mandapa*, is a remarkable specimen of its type. In front of the temple is a splendid Hall of Columns which contains about 300 elaborately decorated pillars of hard dark stone, with pierced screens between those in the outer rows. The *makaratoranas* carved over the doorways of the *antarala* are noteworthy.

Warangal is about 6.4 km from Hanamkonda. Half a mile from the station stands the noted fort city of Warangal. It was the

ancient capital of the Kakatiya dynasty. The most interesting objects inside the fort are the four gateways called *kirtistambas*, which copy wooden forms in every detail, the side struts being especially remarkable. Among the other temples, mention may be made of those dedicated to Shiva, Virabhadra, Vishnu and Venkatesa, which have some important sculptures.

The great Ramappa temple lies close to the tank of the same name in the Mulung taluk about 64 km north-east of Warangal. It has been described as "the brightest gem in the galaxy of medieval Deccan temples".

The main sanctuary is similar in style and workmanship to the thousand-pillared temple at Hanamkonda but is more ornamental. A unique feature is the presence of large dancing figures in various attitudes which serve as brackets springing from the pillars. The female figures carved in black basalt, brilliantly polished, are extremely beautiful. The pillars, the brackets, the ceilings and the walls are very ornate and depict scenes from the *Ramayana* and the *Mahabharata*. According to a Sanskrit inscription fixed inside the enclosure, the temple was constructed in A.D. 1213 by King Rudradeva, a subordinate of the Kakatiya king, Ganapati.

Kakatiya Lakes

The Ramappa and Laknavaram lakes, along with Pakhal, are the oldest reservoirs constructed by the Kakatiya rulers in the early years of A.D. 13th century. They were the pioneers who introduced, for the first time in India, tank irrigation on a large organised scale. The natural surroundings of these lakes are very beautiful. The jungles are infested with wild animals and there is good scope for big game in the vicinity of the lakes. There are inspection bungalows nearby at Salvoy, Mulung, Palampet and Narsampet, from where one can easily pay visits to the lakes during the day.

In the Pakhal village, there is a large lake by the same name which is spread over about 12 square miles. It is enclosed on all sides, except the west, by ranges of low densely wooded hills. The western side is closed by a strong bund about three miles in length. The depth of the water in the lake varies between 30 and 40 ft. It abounds in fish, otters and alligators. The hills around are

rich in game, including elephants. The best time to visit the lake for sport is during the first three or four months of the year.

The picturesque gorge through which the Godavari enters the district forms one of the most beautiful scenic spots in Southern India. The highest point to its west is at 4,200 ft. During the rainy season, the forest trees put on their luxuriant foliage interspersed with bamboo and shrub. The river, with the mountains rising behind it, is a breathtakingly beautiful sight.

Machkund

Machkund is 848 km from Araku Valley by road, most of which passes through Orissa. *En route* there is a traveller's bungalow at Padwa, situated on the top of a hill. From here, one can get a commanding bird's-eye view of the hills and the valleys around. At Duduma there is a waterfall 550 ft high which has been harnessed for generating electricity.

Araku Valley is about 128 km from Vishakhapatnam and is reached by a fine road. On the way, one has to pass through Sunkarimetta which is situated 3,827 ft above sea level. The valley itself is about 3,200 ft above sea level, its natural beauty is enhanced by the folklore and other traditions of the local tribal people. The Dhimsa and Mayur dances of the Adivasis here are very pleasing.

River that Plays Truant

The village Borra, well known for its caves, lies about 12 km from Anantagiri and 90 km from Vishakhapatnam. Near the village, a stream disappears suddenly into a low limestone hill, courses through a chain of limestone caves full of excellent specimens of stalagmites and stalactites and eventually reappears, 300 ft lower down, in a deep gorge. On the way to the caves, one comes across a number of mica mines.

Mukhalingam (ancient Kalinganagara) is a well-known place of pilgrimage in Parakimedi taluk. It stands on the left bank of the Vamsadhara, from where one gets a fine view of the Eastern Ghats. Numerous antiquities are scattered in the village and along the two-mile path to Nagariakatakam.

The most important and oldest temple here is that of Mukhalingesvara which is curved and surmounted by a heavy

amalaka dome. The sculptures on the outer wall, such as the Mahishasuramardini and the Nataraja, are exceptionally fine. The temple may be dated to the second half of A.D. 8th century. The other two temples, which are of lesser importance, are the Somesvara and the Bhimesvara.

The monuments of Salihundam, picturesquely situated on top of the hill overlooking the Vamsadhara, form an imposing landmark. On the top of the hill is a gateway leading to a rubble-paved ramp, at the end of which is a circular sanctuary. On either side of the ramp are situated sanctuaries, stupas and pillared *mandapas*. Among these, the two apsidal sanctuaries near the gate stand out conspicuously because of their imposing structures. They have stupas and images of the Buddha. The most important monument is the circular stupa sanctuary with an oblong porch in the front.

Buddhist Edifices

Ramtirtham is about 16 km northeast of Vizianagaram. To the north of the village rise a number of high hills, one of which, known as Gurbhaktakonda, has yielded a rich crop of Buddhist edifices. The establishment nestles on a ledge, about 500 ft high from the base, with a vertical cliff of bare rock on the south side and with a deep ravine on the north. Originally inhabited by Buddhist monks, the settlement was later taken over by Jains. The images of the Tirthankaras of about A.D. 9th century have been discovered in the natural caves formed by the overhanging rocks.

Bheemunipatnam is most picturesquely situated at the mouth of the Chittivalasa and can be reached by road from Visakhapatnam. This place first came into prominence as a settlement of the Dutch who built a fort and a factory there in the 17th century. The beach here is unmatched for its beauty all along the eastern coast. There is a temple dedicated to Narasimha on a hill which is called Narasimha Hill. The St. Anne's Home run by the sisters of the Italian Order here provides rooms and boarding arrangements for their patrons. Near the sea is a round bungalow, a former Raja's resort, which is available on rent.

Sankaram is a small village about one and a half miles from the travellers' bungalow at Anakapalli. In this village are the two hills—locally known as Bojjanakonda and Lingalakonda—which

contain one of the most remarkable groups of Buddhist remains in the State. At Sankaram (corruption of Sangharama—a Buddhist settlement), the Hinayana and the Mahayana phases are represented by stupas, *viharas* and *chaityas*.

The main stupa, crowning the hilltop, is very impressive. Of the caves at different levels, four may be regarded as sanctuaries, three containing reliefs of Buddha and the fourth a rock-cut stupa. The most flourishing period of this site was between A.D. 3rd and 4th centuries.

Typically Chalukyan

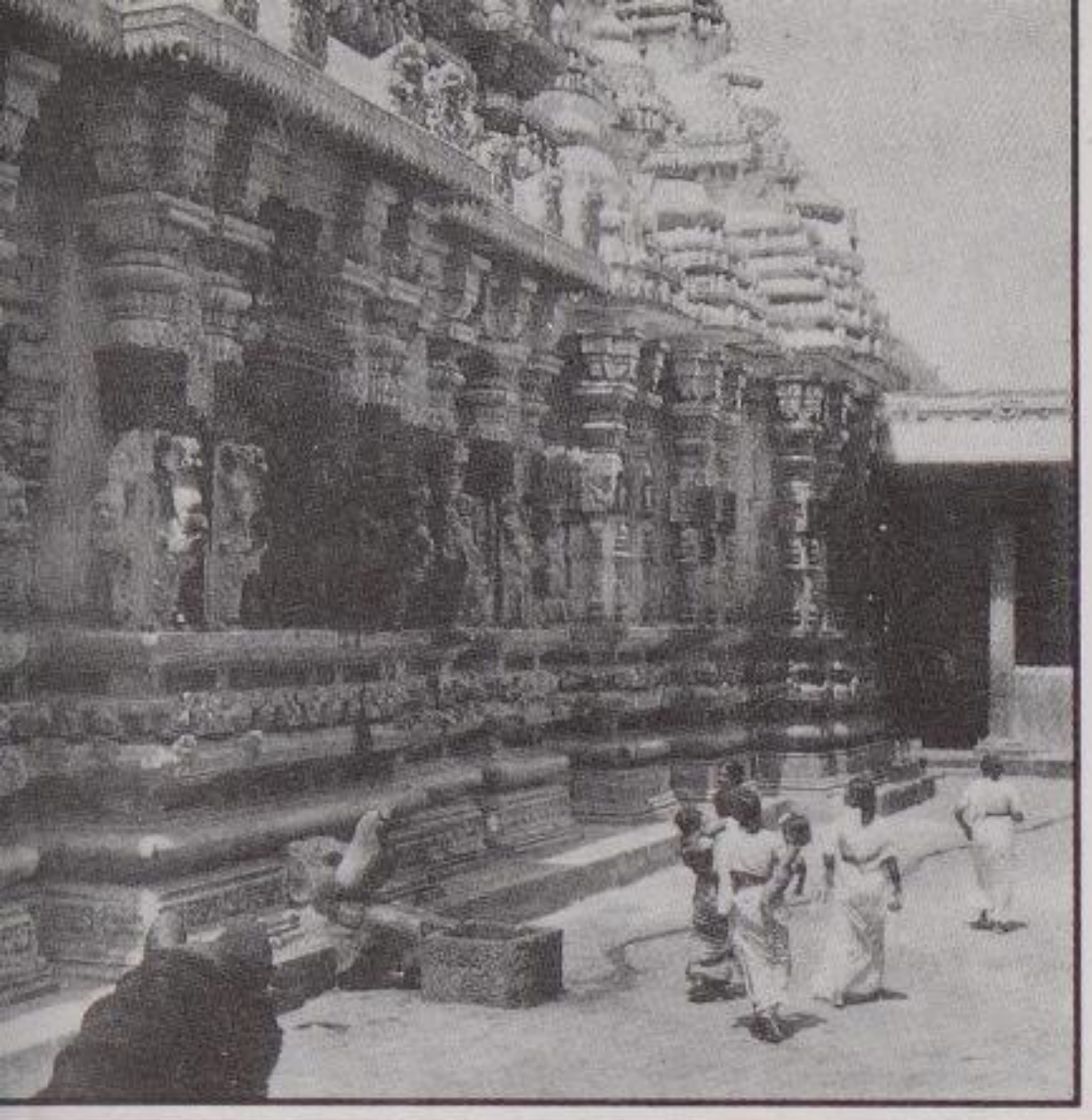
The Eastern Chalukyas of Vengi have built a few structural temples in sandstone which fall into two groups. The earlier one comprises temples called Kansaragudi and Nakkalagudi akin to the Pallava type, built perhaps in the time of Gunaga Vijayaditya (A.D. 848-891) and his successors. The other three temples—the Colingesvara, the Chandrasekhara and the Rajarajesvara - belong to a later group (A.D. 950-1050). These temples have a typically Chalukyan plinth form, a narrow *ardhamandapa* in the front and the sculptures are all Saivite.

Guntapalli is a village 44.8 km from the Ellore railway station. The hill near the village, with its two scraps projected in the form of a horseshoe overlooking a narrow ravine, has numerous Buddhist remains, both structural and rock-cut.

The *chaityagriha* situated on a high terrace is approached from the west by a long flight of steps. In front of the flight of the steps are more than thirty stupas of varying sizes. Of special importance are the rock-cut caves in two groups at two different heights. The caves have a charm of their own in their austere simplicity and their uncommon forms.

Masulipatam

Masulipatam (Machhili-Patnam or "Fish Town") is the principal port of the Krishna district. It was in the possession of the Bahamani kings, the Golconda rulers, the French and the East India Company. The fort is now dismantled. The chintzes of Masulipatam were once very famous. The Sri Nageswaraswami temple and Sri Pandurangaswami temple here are worth visiting.

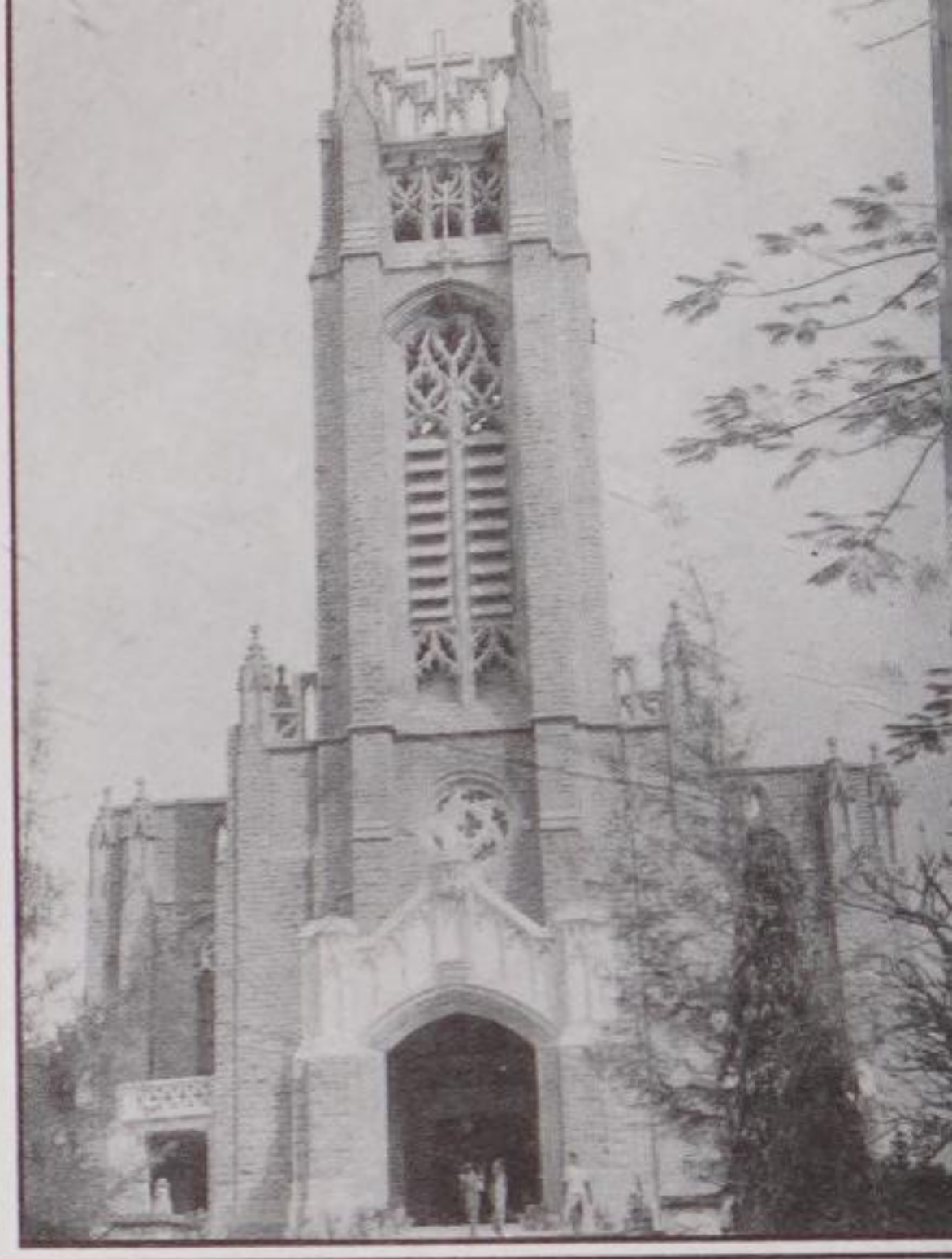


Varaha Narsimha Temple, Visakhapatnam

Balaji Temple, Hyderabad (middle)

Nagarjunasagar Dam, Andhra Pradesh (bottom)

Naga Linga, Lepakshi

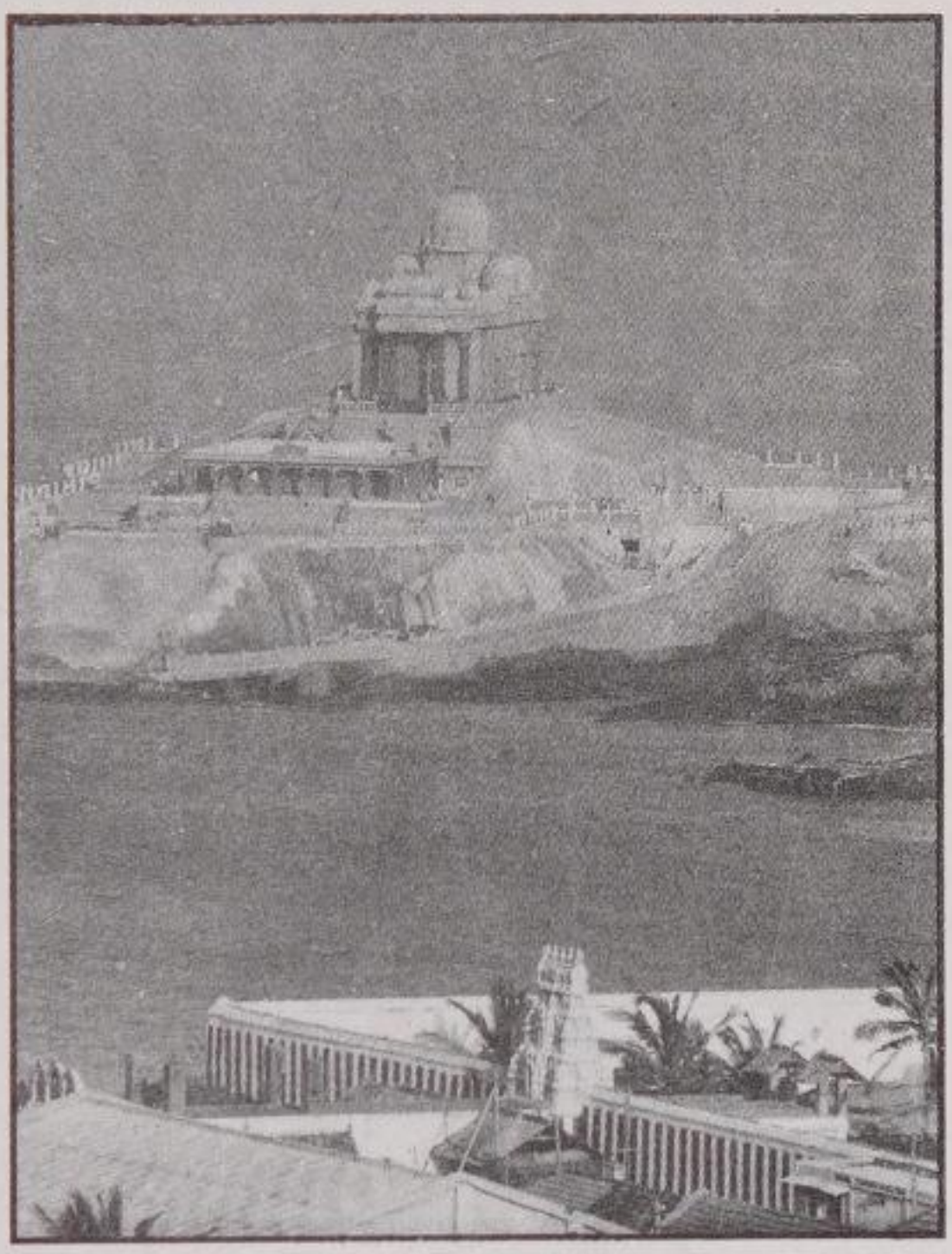


Church of South India, Medak

Vidhan Soudha, Bangalore

Toy making Chennapatna

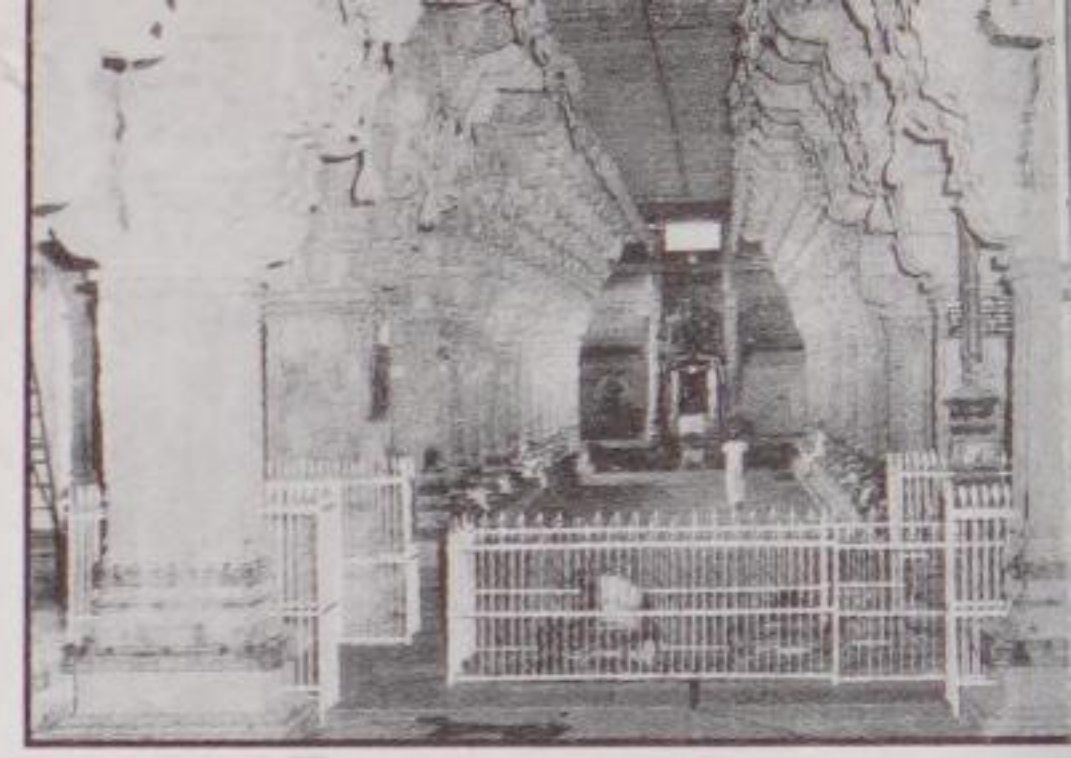
Thousand Pillar's Hall, Meenakshi Temple, Madurai



Vivekananda Rock Memorial, Kanyakumari

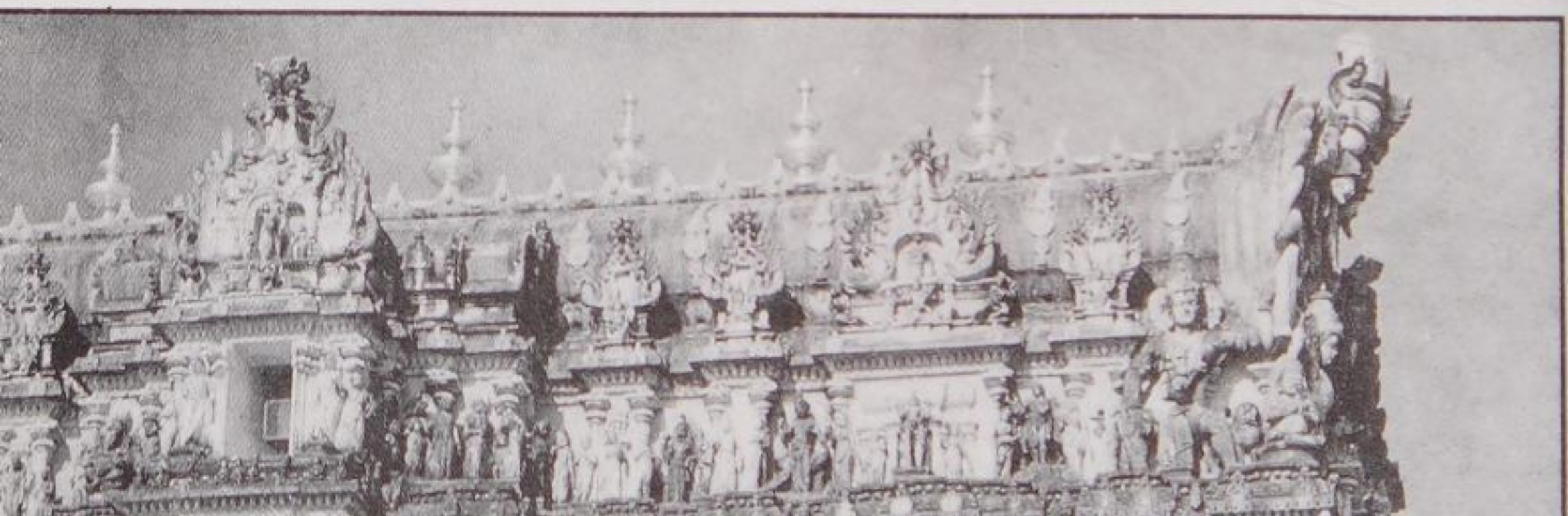
Brahadeeswar Temple, Thanjavur

A Pandav Ratha, Madras



Thirunanaikenal Temple, Tamil Nadu

Napier Museum, Trivandrum



Padmanabhawami Temple, Kerala

Rock-cut caves scooped in the standstone hill at Undavalli, Vijayawada taluk, belonged to the Eastern Chalukyas. The main cave is different from other Eastern Chalukyan caves owing to its multi-storeyed character, the ground floor remaining incomplete. The first floor contains a Ranganatha panel and the cave is called Anantasayanagudi.

The pillars are rather plain with decorative medallions. The other monuments here include a separate cave temple with a shrine and a pillared *mandapa* whose facade is very ornate. The site is about 32 km north-west of Tadepalle, a station next to Vijayawada. It is approachable by boat across the river.

The Ethipothala Falls, situated in an enchanting valley, is about 8 km from the Macherla railway station. The Chandravanka stream falls from a height of about 70 ft into a beautiful lagoon which is very charming. The stream flows through a green valley and reaches the Krishna about a mile away.

The village Chezerla, surrounded by a low range of rocky hills, is situated 32 km north-east of Narasaraopet, part of the way is approachable by jeep only in fair weather. The Kapotesvara temple here is a structural *chaitya* hall, originally Buddhist and later converted into Hindu usage.

The deity is called Kapotesvara, after the well-known story of King Sibi mentioned not only in the *Mahabharata* but also in the Buddhist *Sibi Jataka,* where he is said to have offered his own flesh to an eagle which was pursuing a pigeon or a *kapota*. The architecture of the temple is built on an apsidal plan and a barrel-vaulted structure. On the north-east side of the temple, there is an excellent specimen of the *sahasralinga* (thousand lingas) and on the other side of the temple is a sculpture representing *Saptamatrikas* or the Seven Mothers. This is perhaps the only temple in existence in India dedicated to Lord Shiva at Kapotesvara, datable to A.D. 4th century.

Kalashasti on the Renigunta-Gudur section is a place of pilgrimage. It is 48 km from Tirupathi and one can reach it easily by road from Gudur. It is situated between two steep hills, Sripuram and Mummudicholapuram, which were said to have formed part of the celestial Mount Meru.

The town and its Shiva temple are situated in beautiful natural surroundings. The river Suvarnamukhi flows on one side of the town and the other side is bounded by high hills. The two gopuras of the temples at Kalahastiswara are quite imposing. Additions and alterations to the main shrine were carried out by the rulers of Pallava, Chola and Vijayanagar dynasties. There are a number of other smaller shrines around the main temple. The place abounds in many a legend, such as that of Kannappa, the hillman, who affered one of his eyes to the deity.

Among the many Jain vestiges in Andhra Pradesh, the Jain establishment in the Vallimalai hills is attributed to Rachamalla, the Western Ganga prince. A natural cave in a big boulder was further enlarged to provide shelter to the Jain monks and nuns. On the back wall of the cave, the figures of Tirthankaras are carved in bold relief. Each one of them has a pair of tiny *chaur* bearers. On the side of the two Tirthankaras is carved Indra riding on his elephant and, on the other, a Yakshi.

Horsely Hills (named after W.D. Horsely, a former District Collector) is a small hill about 14 km from Madanapalli. It is about 4,000 ft above sea-level and, unlike other hills, is covered with thick vegetation. The valley is quite pretty because of its groves of teak, red sandalwood, eucalyptus, *gul mohar* and mango. The climate is exhilarating, as it is always much cooler than the low country around. Wildlife, like sambar, hogs, bears and jungle fowl, are found in its ravines. It is a summer tourist resort.

Lepakshi ("Painted Eye") is a small village about 16 km from the Hindpur railway station. From Hindpur, there is a good road to Lepakshi on which many buses ply. At Hindpur as well as at Lepakshi, there are dak bungalows.

Vijayanagar Art

The famous temple of Virabhadara, built in the Vijayanagar style, is situated on a low rocky hill which is named Kurmasaila—so called because of its tortoise shape. It is a magnificent example of 16th century Vijayanagar art. An inscription on its wall records that it was constructed by Virupanna and Viranna, who were two brothers in the service of the Vijayanagar king, Krishnadevaraya. The *natyamandapa* and the *ardhamandapa*, which are the finest parts of the temple, contain some exquisite sculptures of

musicians, dancers and *apsaras*. The *kalyanamandapa* unfortunately remains unfinished. The hanging tower supported from above is an object of wonder. A piece of cloth could be passed under this tower. To the south of the main shrine is a *linga* shaded by a huge Naga. Two hundred yards east of the temple is a gigantic Nandi carved out of a single stone. It is the largest in India, 20 ft in height and 30 ft in length.

Besides sculptures, Lepakshi is famous for the fine paintings on its walls and ceilings. The sculptures and the paintings depict epic and Puranic legends.

The town of Penukonda is picturesquely situated at the foot of a steep, rugged and strongly fortified hill, about 3,000 ft high and with a big tank on its southern side. The remains of ancient monuments together with the greenery around make it a pleasant site. The view of the town from the top of the hill is worth the climb. The fort was built during the reign of Vira Virupanna Udaiyar of the Vijayanagar dynasty. Penukonda continued for many years to be one of the strongholds of the Vijayanagar rulers.

Of the many monuments in and around the town, the most handsome is the Sher Khan mosque, built of granite with fine mouldings and carvings. Evidently this and another mosque inside the fort were once Hindu temples. The Gagan Mahal Palace, a fine two-storeyed building with an imposing tower, is built in the Indo-Saracenic style.

Mahanandi, situated in the Nallamalai range of hills, is only 16 km from the Nandyal railway station. The place lies in a ravishingly beautiful valley—a valley surrounded by green foliage and watered by perennial mineral springs. The temple faces west and is enclosed by a high wall, north and south, each with a *gopura* of the late Vijayanagar period. In the centre of the courtyard of the temple is a tank with crystal clear water.

The Mahanandiswara temple here consists of a *mukhamandapa* with two subsidiary shrines on the north and south. The *vimana* is curved and pyramidal and resembles the *vimanas* of some of the early Chalukyan temples. The architectural style may be assigned to the last quarter of A.D. 7th century.

Nava Brahma Temples

Alampur is the headquarters of a taluk and is situated 9.6 km from the Alampur Road railway station. One can also reach it from Kurnool by bus. The temples are situated on the western bank of the Tungabhadra. There are nine of them and they are popularly known as the Nava Brahma temples, of which eight belong to the Northern style and one (Taraka Brahma) to the Southern style. Those of the Northern style—locally known as the Vishva-Brahma, Vira-Brahma, Arka-Brahma, Kumara-Brahma, Bala-Brahma, Padma-Brahma, Garuda-Brahma and Svarga-Brahma—mark the end of the early Chalukyan architecture and resemble the Prathihara temples in many respects. The wall decoration consists of niches, latticed windows and elegant sculptures. On epigraphical evidence, these temples can safely be attributed to the early Chalukyan rulers of Badami of the 7th-8th centuries. They are enclosed within a fort wall and are very well preserved.

Over twenty temples at Papanasanam, about a mile from Alampur on the banks of the Tungabhadra, are of later origin than the Alampur temples—say, of the 9th century. They represent, on the whole, workmanship of lesser calibre.

The Farahabad ("Mount Pleasant") Plateau, which is nearly 3,000 ft above sea-level, lies in the Nallimalai Hills in the Eastern Ghats. It is about 241 km from Hyderabad City and is a few hours' journey by car. The climate is quite pleasant throughout the year.

Amaravati

Amaravati is 256 km to the west of Vijayawada on the right bank of the Krishna. This ancient Buddhist site adjoins the ruins of Dhanyakataka, capital of the Satavahanas. It was the chief centre of Mahayana Buddhism in the south.

The stupa which stood here was bigger than the one at Sanchi. It was built in the 2nd century B.C. The outline of its foundations can still be seen. The dome must have been 40 metres wide and 29 metres high: the pradakshinapatha (circumambulatory passage) must have been 15 ft wide and the railing surrounding it 14 ft high. (The Sanchi stupa measures 37 metres by 17 metres). The Buddhist institutions here attracted

students and pilgrims from many places. The Chinese traveller, Huien Tsang, is known to have visited Amaravati.

The sculptures and other finds are preserved in a museum. They include huge lion medallions, lotus-carved crossbars of railings, panels depicting the Jataka tales, the Bodhi tree and devotees in the act of worship, wheels and numerous other figures. The Buddha images, all nearly 7 ft high and draped in flowing robes, are remarkable for their artistic excellence. The relief medallions, beautifully balanced in composition, are among the greatest works of art in India. The sculptures belong to A.D. 2nd-3rd centuries. Like the Mathura and Gandhara schools, the Amaravati school had a great influence; their products were carried to Ceylon and South-East Asia and had a marked effect on the local styles.

Medak Fort

Medak, which is seldom shown on tourist maps, is the headquarters of the district of the same name. It is 75 km north of Hyderabad and is three hours' journey by bus. There is a fort standing on a hillock adjoining this town. The remains of the old battlements encircling the hill and the town are impressive. They are testimony to the one-time importance of the town.

The fort is similar in construction to other forts in the Deccan. It is built on a rocky knoll and has bastions and walls which lie one above the other in several tiers. It consists of several walls—two of which encircle the hill—and is accessible by four gateways from the east. A few yards from the second is Mubarak Mahal, a building of huge proportions. The pathway to the hill continues by a flight of steps to the third gateway, which is the best of all. It is flanked by circular bastions of heavy solid masonry on either side. Beyond lies the fourth gateway and, finally, the fifth entrance, known as the Elephant Gateway.

The fortress is believed to have been built by the Rajas of Warangal, the Kakatiyas.

Penna-Ahobilam

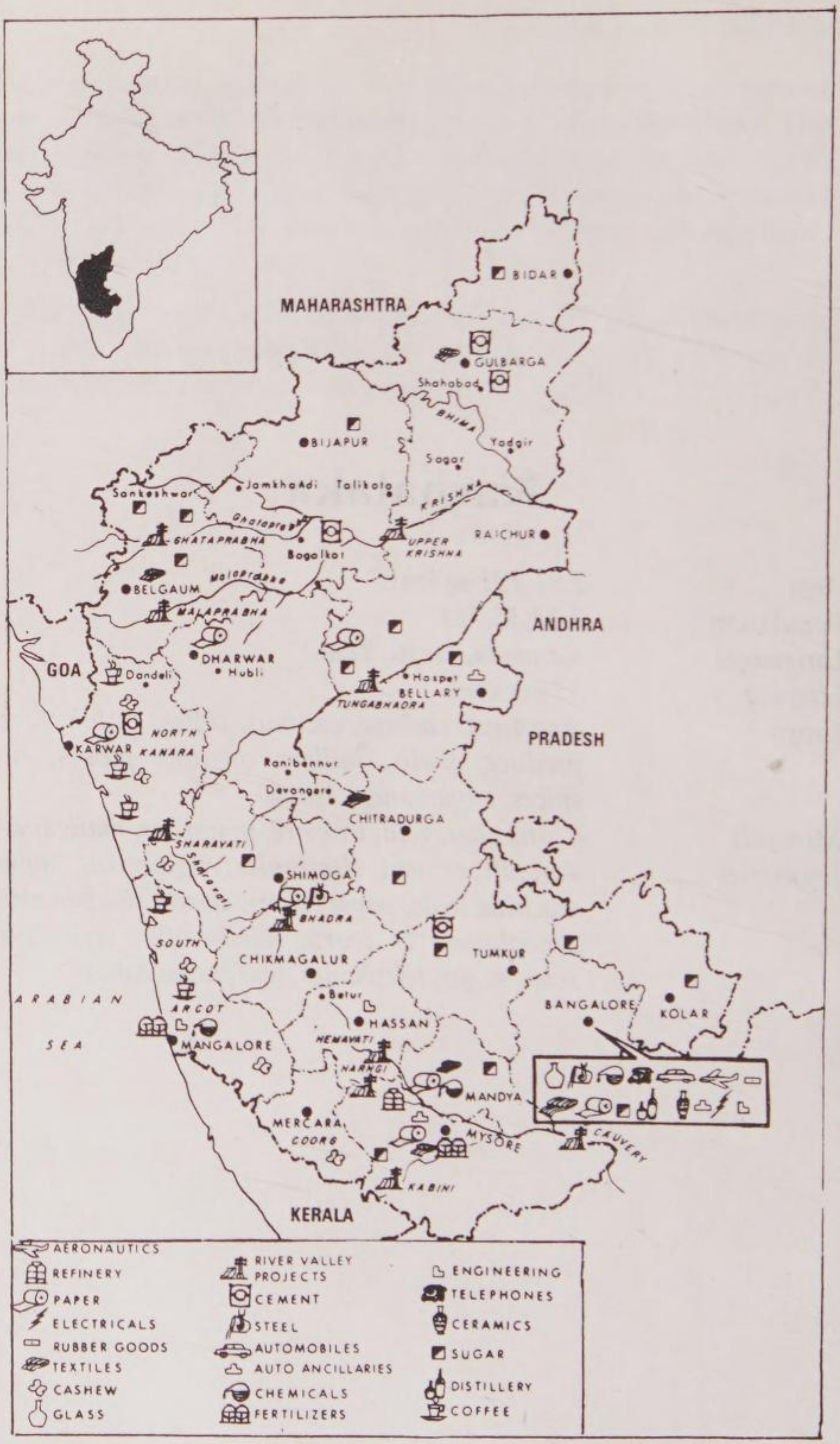
Penna-Ahobilam, situated in Anantapur district, is known for its temple dedicated to Bogurla Narasimhaswami. Every year a car festival is held here in the month of *Vaisakha* (April-May). The

temple is built on a hillock 30 ft high and is reached by a flight of steps. A huge footmark, measuring 5 ft by 3 ft, is seen here. The devout believe it to be the footprint of Narasimha. An opening to the south, beneath this, is said to be the passage for a tunnel leading to a river. The water poured into it does not overflow, whatever be the quantity.

The temple of Lakshmi is situated outside the main shrine. There is a spring channel in the temple, popularly known as Bugga Koneru. The place has great scenic charm.

Karnataka

Area	:	*1,91,791 sq km*
Population	:	*3,71,35,714*
Languages	:	*Kannada, Urdu, Tamil*
Literacy	:	*38 per cent*
Crops	:	*Arecanut, cashew, coconut, coffee, cotton, forest produce, fruits, millets, oilseeds, pulses, rice, spices, sugarcane, tobacco*
Minerals	:	*China clay, gold, iron ore, limestone, manganese*
Industries	:	*Aircraft, cement, electronics, engineering, liquor, machine tools, paper, pharmaceuticals, porcelain, sandalwood & ivory, handicrafts, sericulture, soap, sugar, telephones, textiles, watches*


BIDAR
MAHARASHTRA
GULBARGA
Shahabad
BHIMA
Yadgir
BIJAPUR
Sagar
Jamkhandi
Talikota
Sankeshwar
KRISHNA
Ghataprabha
GHATAPRABHA
Bagalkot
UPPER KRISHNA
RAICHUR
BELGAUM
Malaprabha
MALAPRABHA
ANDHRA
DHARWAR
Hubli
GOA
Dandeli
Hospet
BELLARY
TUNGABHADRA
NORTH KANARA
KARWAR
PRADESH
Ranibennur
Davangere
CHITRADURGA
SHARAVATI
Sharavati
SHIMOGA
BHADRA
SOUTH
CHIKMAGALUR
TUMKUR
ARABIAN
SEA
ARCOT
Batur
HASSAN
BANGALORE
KOLAR
MANGALORE
HEMAVATI
HARNGI
MANDYA
MERCARA
COORG
MYSORE
CAUVERY
KABINI
KERALA
AERONAUTICS
REFINERY
PAPER
ELECTRICALS
RUBBER GOODS
TEXTILES
CASHEW
GLASS
RIVER VALLEY PROJECTS
CEMENT
STEEL
AUTOMOBILES
AUTO ANCILLARIES
CHEMICALS
FERTILIZERS
ENGINEERING
TELEPHONES
CERAMICS
SUGAR
DISTILLERY
COFFEE

Nestling between the Eastern and the Western Ghats and sloping down into the Arabian Sea in the west is Karnataka, formerly known as Mysore. Chiefly a tableland, it is the home of sandalwood and spice, ebony and elephant, coffee and cedar, peacock and gold. The tableland, the hills and the seashore offer a variety of climate and landscape: from cool hills and dense jungles to sun-kissed beaches. Karnataka is fed by several rivers, chiefly the Cauveri in the south and the Krishna and the Tungabhadra in the north. The land is rich in natural resources, which include gold. The mountains and the rivers and the sea have combined to produce fascinating vistas of breathtaking beauty.

The ubiquitous Mysorean or Kannadiga has made himself felt, although unobtrusively and self-effacingly. He is proud in an inward sort of way. Look at the list of administrators, engineers, film stars, beauty queens, sportsmen and women that Karnataka has produced. Even the first Indian Chief of the Army hailed from this land.

Everything is subdued, whether it is pride or prejudice. There is gaiety without ostentation. There is clearly no desire to stick one's neck out. Colour there is in plenty, not loud or garish. Humour is gentle, not raucous or rumbustious.

Bangalore, the name of the state capital, is a corruption of "Bengaluru". The name is derived from "benda kalu" (boiled beans).

Tolerance is yet another quality of Karnataka. Karnataka has absorbed a variety of religious faiths and given birth to some. They have existed cheek by jowl in comparative amity although on the social and political plane they have sometimes proved to be great irritants.

He whom the Saivas worship as Siva
The Vedantins as Brahma

The Buddhas as Buddha.
. . . . . .
The followers of the Jaina Sasana as Arha.
The Nimamsakas as Karma,
That Gold Kesava
Ever grant your desires.

Tolerance is coupled with a practical outlook. "Good to the Good. Sweet to the Sweet," says an ancient edict.

Patronage of Arts

Tipu, the eighteenth century Muslim ruler who acquired the sobriquet of "Mysore Tiger" because of the ferocity with which he fought the British, although unsuccessfully, set an example in communal amity. He replenished the Sringeri and Melkote *mutts* after they had been looted by rival Hindu fanatics. Tipu's royal elephant faced the danger of death because of an incurable ailment. He took the animal to Lord Nanundeswara at Nanjangud. Lo and behold! The elephant got back its normal health after going round the temple. Tipu called the idol "Hakim Nanjunda".

Nothing pleases the Kannadiga more than a remembrance of the past glory. The ninth century emperor-poet, Nripatunga, wrote in *Kavirajamarga*, the earliest extant Kannada work:

In the wide circle of the Earth
No equal will you find
To the land where sweet Kannada
Voices the people's mind

The Kannadiga is second to none in making atavistic claims. He belongs to one of the oldest races and occupies one of the oldest land masses. The *Mahabharata* is the first work in ancient Indian literature to make a direct mention of Karnataka. One of the Mohenjo-daro inscriptions is believed to refer to Kannadigas. Are they the descendants of Dushyanta, the husband of Shakuntala, or Parasurama (or Rama with an axe to distinguish him from the hero of Ramayana), the Brahmin king who destroyed practically the whole of the Kshatriya race? Prehistoric myth does not help.

The Todas of Nilgiris

It seems likely that the Todas, whose fast dwindling tribe still lives in the Nilgiris, are the aboriginal race of Karnataka. Not only is their language Old Kannada but they hold sacred the buffalo, from which animal Mahishur (Mysore) derives its name. The legend of the conquest of Mahishasura by Chamundi is based on a historical fact. The victory gained by the adherents of Shiva over the Minotaur ruler of Mahisha Mandala or buffalo kingdom resulted in the Todas and other tribes fleeing to the mountains.

Other early races to inhabit Karnataka are to be found elsewhere, although their population has progressively decreased. The Kadu Kurubas are expert woodmen. The Jenu Kurubas make a living by collecting honey. The Sholigas sleep on plantain leaves; elopement before marriage is customary. After spending two days and nights in comfortable seclusion in the forests, the couple returns to the family and elders join in the wedding feast. The social system of the original Kannadigas, chiefly matriarchal, stays in certain communities in South Kanara. "Tulu Nadu", as South Kanara is called, is noted for its "ghost dances". They are awesome rituals intended to lay ghosts. Huge quantities of food are consumed by the performers, the gruesome part being the sucking of blood from live chicken. Fire-walking is part of the ceremony.

In course of time, the brown and middle-statured Kannadiga has become a product of the admixture of the fair, tall Aryan and dark, short Dravidian, "Arya-Dravida" would be a proper name for him.

Karnataka's rich landscape has been a source of inspiration to ancient poets as well as modern ones, from Adi Kavi Pampa to Gopala Krishna Adiga.

Nothing seems to annoy the Kannadiga more than being called a "Madrasi", which he considers a pejorative term. He is distinct from the Tamilian, the Andhra and the Keralite who form the other South Indian groups. The Kannadiga will recall his political, socio-religious and aesthetic heritage since the Mauryan era to the days of Mysore rulers. He pays homage to the Satavahana, the Kadamba, the Ganga, the Bana, the Chalukya, the Rashtrakuta, the Hoysala and the Vijayanagar dynasties.

The Kannadiga lost his personality with the fall of Vijayanagar and is still in the process of integration. His country, once stretching from the sacred rivers of the Godavari to the Cauvery, was dismembered. It was in Mysore, ruled by the Yadava dynasty, that he found somewhat of a foothold. The Vijayanagar tradition was kept up by the Mysore rulers, although Haidar, Tipu and the British held sway over the territory during intervals extending over considerable periods. Even after the restoration of the "Hindu Raj" in Mysore, the Kannada-speaking people were scattered in the former Bombay (South Maratha), Hyderabad, Madras and Coorg States and lacked unified direction or purpose.

Religious Faiths

Several faiths have flourished in Mysore before and after its reorganisation in 1956 when most parts of the Kannada-speaking territory were brought together under one administrative wing. Mysticism as well as semantics have found a genial climate. "Whether You are in Maya, or Maya is in you... whether sugar is in sweetness or sweetness is in sugar...." Animism, which began with the worship of the serpent, persists. Stones bearing the sculptured figures of serpents are to be found near every village and town. They are invariably erected under two trees, one representing the female and another the male.

Maramma is the universal object of rural worship. She seems to correspond in some of her attributes with Durga or Kali. Although bearing as tender an appellation as mother *(Amma)*, she is feared and propitiated as a source of calamity rather than loved as a bestower of blessings. She is supposed to inflict smallpox or cholera upon those who incur her wrath. She is appeased by the shedding of blood, although animal sacrifices have become rare these days. In former times, even human victims were offered to her. The Bants and Billavas of South Kanara worship the class of deities called "bhuta", a word taken to mean demon.

Only traces of animism remain. The later and more sophisticated forms of religion have taken roots in Karnataka. Apart from Brahmanism, based as it is on the Vedas, Jainism made an early entry. The monolithic statue of Gomateswara at Sravanabelagola symbolises the complete spiritual abstraction

and renunciation preached by Jainism. Jain poets were pioneers in the development of Kannada literature. Buddhists, Mohammedans, Christians and the various Hindu sects and subjects live in relative harmony, although social distinctions are rigid.

The Lingayats

Karnataka has been the birthplace of Madhvacharya, who expounded the *Dvaita* (regarding *Jivatma* as distinct from *Paramatma*) and Basava, the exponent of Veerashaivism, by far the most influential faith prevailing. Although a born Brahmin, Basava rejected the secerdotal authority of the Brahmanas and the Vedas and with his egalitarian and socialist views paved the way for a new community called the Lingayats. The Lingayats carry a portable linga, a small black stone, about the size of an acorn, enshrined in a silver box which is suspended from the neck or tied round the arm. Basava was against animism and wondered why people should worship statues of serpents while they did not hesitate to kill live ones. He argued: "Of what use is it to debate on Dvaita or Advaita unless your heart melts for God...?"

The Veerashaivas or Lingayats are well-knit. The writ of Lingayat "swamijis" of whom there are many, runs and is widespread. They have shown a zeal for advancing their educational interests by starting schools and colleges, equalled only by the Christian community. In princely Mysore, the Vakkaligas, the farming community, came to occupy a dominant position on the wave of the anti-Brahmin movement originating in Madras. The communal power balance was upset after the reorganisation of Karnataka in 1956 and the Lingayats displaced the Vakkaligas from positions of power.

In office for sixteen years, the Lingayats have suffered a degree of unpopularity. The myth that it is a historic necessity in modern Karnataka that the leadership should be in the hands of either the Vakkaligas or Lingayats has been exploded. Karnataka's leadership seems to have passed into the hands of communities hitherto considered "minorities". There is apparently a new awakening among the so-called backward communities, although they tend to operate within their

well-demarcated spheres of activity and don't break bread with one another.

Plethora of Languages

Karnataka is polyglot: Kannada is the lingua franca and other prominent language groups include Telugu, Urdu, Marathi, Tamil, Tulu, Konkani, Malayalam, Banjari, Hindi and Kodagu. Anglo-Indians and some Christians have English as their mother tongue. Old Kannada and Tamil have such remarkable resemblance to each other that at one time they were believed to be dialects of a single language. In modern Kannada, there are at least three regional dialects—Mysore Kannada, Dharwar Kannada and Mangalore Kannada—and linguistic as also emotional integration is still a dream. Tulu and Kodagu, which use the Kannada script, are confined to South Kanara and Coorg. The debate whether Konkani is a dialect of Marathi goes on endlessly, but in South Kanara, Konkani has a generous mixture of Kannada and in North Kanara the use of Marathi and even Portuguese words in Konkani are not uncommon, owing to the influence of these languages from neighbouring Maharashtra and Goa. Maharashtra's claim to Belgaum and other Marathi-speaking border areas has resulted in a standing dispute with Karnataka. Significant contributions have been made to the development of Kannada literature by persons whose mother tongue is Tamil, Telugu, Marathi, Konkani and Tulu. The impact of western scholarship on Karnataka has been admittedly profound. MacKenzie, Wurth, Fleet, Wilks, Kittel, Zeigler, Stokes and Rice not only studied historical material but Kannada literature.

This eulogistic description by Chikupadhaya fitted not only ancient Karnataka but also Mysore state, its attenuated version, fifty years ago. Although the British Resident was at the helm of affairs, it was the benevolent rule of the Maharaja that secured to Mysore the appellation of a model state, given by no less a person than Gandhiji during the stormy days of the freedom struggle. The Maharaja was doubtless assisted by able and imaginative Dewans of whom there was a long line. They had autocratic power at their disposal but, by and large, they used it wisely and strived to put Mysore on the map of India. The names of Dr. M. Visvesvarayya, the village boy who came to be known as

engineer-statesman, and Mr Mirza Ismail, of Persian descent, come to mind. They set up the highest standards of integrity and efficiency. Dr Visvesvarayya stands out as a visionary too. He was truly the maker of modern Mysore. He built dams and canals, electricity projects, consumer industries like soap and silk, hospitals, schools and colleges, all in the Government sector.

Public life centred on the Maharaja in the earlier part of this century. He was the patron of learning (the late Dr C.V. Raman, the physicist, found Bangalore an ideal setting for his scientific work), music, dance and fine arts. It was during the Maharaja's time that Mysore took pride in claiming to have produced giants in these fields. Was not the Carnatic style of music Mysore's greatest gift to the music world?

Physical Features

Geographically, reorganised Karnataka occupies a central position in the southern part of the Indian peninsula, with a total area of 1,91,791 sq km, extending over 250 miles from east to west and about 480 miles from north to south. A major part belongs to the Deccan tableland and the western fringe is a coastal plain. The southern half of the state is generally at a higher elevation and is held between the Sahyadri range on the west and the Eastern Ghats. The Cauveri and its tributaries in the north form the State's prominent river systems, which have been harnessed for irrigation or power or both. The Sahyadri range provides the state with its forest and mineral wealth—teak and sandalwood, manganese and iron ore. Karnataka has acquired a coastline and is currently engaged in the development of fishing and boat-building activities. Karnataka is the only state to produce gold at Kolar, where some of the world's deepest mines are operated, and Hutti. Copper has also been discovered.

Seeds of Industrialisation

Karnataka's links with the rest of the country are strong and varied. The Kannada people are influenced by other linguistic groups and have in turn influenced them. In the economic field Karnataka is a primary producer of coffee, cardamom, pepper, cashew, silk and a variety of manufactured products and engineering appliances. Its handicraft in sandalwood and ivory has practically no parallel.

The seeds of modern industrialisation were sown in princely Mysore. Judged by today's standards, the industries that sprang up in the 1920s were comparatively small. But they have provided a base on which has been built a magnificent structure, full of promise. Karnataka today produces aircraft, sophisticated machine tools, electronic equipment and telephones, thanks to the establishment of Hindustan Aeronautics Ltd., Hindustan Machine Tools Ltd., Bharat Electronics Ltd., and Indian Telephone Industries, all of which are major Government of India undertakings. Much of the industrial activity is concentrated in Bangalore, primarily because of its salubrious climate and easy accessibility by road and air.

Irrigation and electricity have combined to make Karnataka look what it is today. Krishnarajasagar in south and Tungabhadra dam in central Karnataka represent the major irrigation works in the state, heralding a new way of life to the agricultural community. Acres of irrigated paddy, *ragi* and *jowar* stand as testimony to the fruits of these "modern temples". Terylene and transistor radio have invaded the village life. The laced Mysore turban, once a sign of middle-class respectability, has been discarded by the youth who would prefer a Guru shirt and no headgear at all. Rice, though less nutritious, is taking the place of the traditional staple food—*ragi* and *jowar*—just because it is considered by the village folk as the "in thing". Coupled with new irrigation is the introduction of hybrid and quick-yielding varieties. Despite prosperity in some agricultural families, the "Bada Boregowda" (as the poor farmer is called) looks up to the sky and propitiates the Rain God because nearly ninety per cent of land is without assured water.

The Sivasamudram hydel project, the first in India, and the Sharavathi power complex are situated in some of the most picturesque parts of Karnataka. The Sharavathi project, which is Karnataka's principal power source, has been built across the small river of Sharavathi where it takes a plunge into a tremendous chasm, 950 ft in depth.

Land is scarce and population has been increasing. The slow falling birth-rate, the introduction of improved seeds and fertilisers and increased opportunities to find work in nearby urban centres have all helped to mitigate the effects of a growing

scarcity of land. At the same time, there has not been that change in value which would enable a further improvement in village living conditions. Law has given women equality with men. They may now divorce, own property and demand a full and equal share in inheritance. But villagers tend to regard such laws as a deliberate and sinister attempt to destroy the family and morality. Partly magical and partly medical remedies are offered to the sick. These include those ranging from a *talisman* to prevent or cure rickets to herbal potions from aphrodisiac to salves and ointments. The villager turns to the hospital only when life is in danger.

Although seemingly of many forms, religion is in reality uniformly believed and practised in the village and is a unifying and integrating force in the life of the community. The scriptures of the various faiths notwithstanding, belief in *dharma* and *karma* as well as a non-scientific cosmology and magic practice is shared by all.

From a feudal state, Karnataka has graduated to become an important industrial, economic and educational centre of modern India. The process has resulted in both losses and gains. The graciousness and leisurely pace of life of Princely Mysore has been lost. Industrialisation and urbanisation have brought with them their inevitable companions—pollution, housing, water and slum problems.

Karnataka's potentials are well-known. Its history is chequered, but not without its significant contributions to the development of the southern peninsula or the whole country. It is where Hindu, Muslim and British cultures have fused. A large manpower and skills in ancient arts as well as modern technology are among its assets. Also among its plus points is a traditional sobriety and give and take. It has fewer angularities than many other states. In fact, this is sometimes mistaken to mean lack of robustness and zest for life. "Great has been the past of the land; greater can be its future if only we draw strength of our roots and light from our inner vision." Hopes for future are mingled with a bit of cynicism.

Like the rest of India, Karnataka has a history of successive dynasties which left their imprint on the art and culture of the land. The genesis of South Indian temple architecture can be seen

at Aihole, once the capital of the great Chalukyas, and today a small sleepy village. Aihole, Badami and Pattadakal were apparently places of frenzied artistic activity between A.D. 6th and 8th century when the influence of the Guptas was penetrating the South.

The oldest temple in Aihole is probably the Ladh Khan. It consists of a low, flat roofed, square building with a protruding pillared porch on one side and is an obvious stone adaptation from the ancient texts. Flanking the entrance are river goddesses, while the walls are decorated with *mithuna* motifs. The skill of the early Chalukyan sculptors can be seen in the figures of Seshasayi, Haragauri and Brahma, from the Huchchappaiyagudi temple, now preserved in the Prince of Wales Museum in Bombay.

Chalukyan Art

In direct contrast to the square structure of the Ladh Khan is the Durga temple, a Brahmanical adaptation of the Buddhist rock-cut Chaitya halls of Western India. The rectangular apsidalended structure with a protruding porch is crowned by a short square *sikhara,* a new feature in the Indian architecture of that period. Some of the most beautiful sculptures decorate the apse of this temple and the pillars of the front *mandapa*.

A simplified version of the Durga temple is the shrine of the Huchchimalli. It shows the next step in the development of temple architecture, for it contains an *antarala* or vestibule in front of the *garbhagriha* (sanctum).

Of over seventy temples built in Aihole (one of the interesting being the Kont-Gudi), one could mention the Jain temple of Meguti which excels in the high quality of its craftsmanship. The temples of Aihole are very important in that they trace the evolution of Indian temple architecture and sculpture.

Badami Sculptures

At Badami, once the renowned Vatapi, the capital of the Chalukyan kings, are some of the most beautiful sculptures which Indian art has produced. While the Malegiti Shivalaya (the Shiva temple of the garland-maker) is one of the older temples in this region, the carvings in the three Brahmanical caves, especially the Vaishnava Cave No. 3 (there is one Jain cave also),

are incredibly beautiful. The precision and elegance of the carvings are remarkable. Excavations have also revealed the existence of some of the earliest known Brahmanical paintings on the ceiling of the cave. In one ceiling fresco, Indra is seated in his palace witnessing the dance of Urvasi, the celestial nymph, in the presence of the great master of dance, Bharata.

To the south-east of the lake at Badami is a cavern which is entered by crawling through a tunnel. Inside there is a fascinating half-Buddhist, half-Jain image of Koshtaraya, put up by a king who was cured of leprosy.

On the banks of the Malaprabha, a tributary of the Krishna, is a small village, Pattadakal. While the early art of Aihole and Badami influenced that of the Pallavas, the 8th-century Chalukyan king, Vikramaditya II, aided by his art-loving queens Lakamahadevi and Trailokyamahadevi, brought sculptors from the Pallava city of Kanchipuram to build and embellish his monuments to the gods. The great Virupaksha temple, the creation of the Southern architects Gunda and Sarvasiddhi, is a tribute to the proficiency of its architects.

Illustrating episodes from the *Ramayana* and the *Mahabharata*, the sculptures of the Virupaksha are an example of that rare quality so evident in South Indian art: the instantaneous arresting of motion and the vivid plasticity of the figures. They reveal the story of the social life of the early Chalukyans. The sculptures of the Mallikarjuna temple nearby narrate the incidents in the life of Sri Krishna according to the *Bhagavata Purana*.

Several centuries after Chalukyan rule, the Hoysalas rose to power in Karnataka in A.D. 12th century. Their temples in Belur and Halebid are widely known. But a lesser-known temple, that of Kesava in Somnathpur (dated A.D. 1268) near Mysore, is believed to be the most exquisite of the lot. It is a triple shrine or *trikutchala* standing on a low star-shaped platform. The plinth is filled with elaborate carvings of *makaras*, swans, lotuses and elephants. The pillar brackets contain delicately wrought carvings of beautiful women—dancing, dressing and playing instruments. The ceiling panels in the main half consist of large pieces of minutely chiselled stones combined to form complicated patterns. Of the three shrines, two contain life-size statues of Janardana and Venugopala. The intricate, exquisite and

elaborate style of these Hoysala sculptures represents the baroque period of Indian art.

Ruins of Hampi

The relics of the final period of classical Hindu art are to be seen at Hampi, once called Vijayanagar, the capital of the great Vijayanagar Empire. Krishnadevaraya, the last great king of this empire who lived in the 16th century, was a patron of art and is responsible for the Rayala gopuras and the excellent carvings of the late Vijayanagar period seen all over South India.

The Pattabhirama temple at Hampi is the largest and it is remarkable for its lofty dimensions. The Dassera Dibba or Vijaya Bhavani, a throne platform built to celebrate festivals, is replete with elaborate carvings of soldiers, dancing girls, horses and elephants. This "House of Victory" and the king's Audience Hall are terraces surrounded by pillared pavilions above which rise pyramidal roofs. The most exquisite of the remaining buildings at Hampi is the Vitala temple dedicated to Vithoba. The Hazara Rama temple, also baroque, is decorated with scenes from the *Ramayana*. The Pampapati temple houses Virupaksha, the patron deity of the Vijayanagar kings. The "Mustard Seed" Ganesa and the Kadalekalu Ganesa (Ganapati, the size of gram) are carved out of a single rock. Monoliths of the Shiva Linga and Narasimha may also be seen.

The ruins at Hampi are rich in sculpture and are among the greatest achievements of Indian art. They seem so incredible today that one can barely imagine the splendour that must have existed once upon a time at the height of the glory of the empire.

The Austere City of Bijapur

The 16th and 17th centuries also saw a burst of Muslim architectural activity under the Adil Shahi dynasty of Bijapur. A city of austere forms and severe shapes, the restrained style is occasionally relieved by lattice and filigree work. The Jama Masjid is a good example of this style, being a massive but simple construction. A more delightful structure is the Ibrahim Roza. Extremely elegant and noted for its exquisite calligraphy, its minarets are believed to have inspired those of Taj Mahal.

The most imposing structure, however, is the Gol Gumbaz, second only in dimension to St. Peter's in Rome. Fantastic for its

sheer size and engineering skill, its interior is starkly severe. Its whispering gallery, 40 metres in diameter, echoes any sound twelve times over.

Another seat of Deccani Muslim rule was Bidar. It has the tombs of the Bahmani and Baridi kings. The Old Fort and the New Fort dating back to the 14th and 15th centuries are situated here and contain the three grand palaces—the Rangeen Mahal, the Cheeni Mahal and the Turkish Mahal—and the *madrasa* or college of Mahmud Gawan resembling those of Bokhara and Samarkand. The Jama Masjid at Gulbarga is a massive structure much larger than the Taj at Agra.

Srirangapatna

The last traces of pre-British rule in Karnataka are to be seen at Srirangapatna, where Tipu Sultan fought his battles against the British. A little island on the Cauveri, Srirangapatna saw the glorious days of Haider Ali and Tipu Sultan and the final tragedy of the "Tiger's" end. The Darya Daulat, summer capital of Tipu, is situated in a lovely garden nearby. The walls are decorated with panels recalling the lives of the two rulers, while the inner walls are resplendent with paintings of delicate design. A museum containing articles and pictures of the period of these two kings has been opened here. There is also a temple with a beautiful image of Sri Ranganatha. While the temple was built in A.D. 1200, the deity inside is believed to have been worshipped by the Rishi Agastya himself.

The pilgrim to Karnataka finds himself in the home of several learned philosophers and saints. At Sringeri, on the banks of the Tungabhadra, the great Adi Sankara established the Sarada temple. He consecrated one of the Sphatika lingas which he is believed to have obtained from Shiva himself on his trek to the Himalayas. Nearby, in this sylvan retreat, is the *math* (monastery) founded by him, which is now headed by the 35th Jagadguru since his time.

Udipi, near Mangalore, is not only renowned for its cuisine. It is famous for its Krishna temple. The great Madhvacharya established a *math* here. Near Udipi is Dharamsthala, where there is the temple of Lord Manjunatha. Another shrine to the same deity in that region is to be found in Kadri.

elaborate style of these Hoysala sculptures represents the baroque period of Indian art.

Ruins of Hampi

The relics of the final period of classical Hindu art are to be seen at Hampi, once called Vijayanagar, the capital of the great Vijayanagar Empire. Krishnadevaraya, the last great king of this empire who lived in the 16th century, was a patron of art and is responsible for the Rayala gopuras and the excellent carvings of the late Vijayanagar period seen all over South India.

The Pattabhirama temple at Hampi is the largest and it is remarkable for its lofty dimensions. The Dassera Dibba or Vijaya Bhavani, a throne platform built to celebrate festivals, is replete with elaborate carvings of soldiers, dancing girls, horses and elephants. This "House of Victory" and the king's Audience Hall are terraces surrounded by pillared pavilions above which rise pyramidal roofs. The most exquisite of the remaining buildings at Hampi is the Vitala temple dedicated to Vithoba. The Hazara Rama temple, also baroque, is decorated with scenes from the *Ramayana*. The Pampapati temple houses Virupaksha, the patron deity of the Vijayanagar kings. The "Mustard Seed" Ganesa and the Kadalekalu Ganesa (Ganapati, the size of gram) are carved out of a single rock. Monoliths of the Shiva Linga and Narasimha may also be seen.

The ruins at Hampi are rich in sculpture and are among the greatest achievements of Indian art. They seem so incredible today that one can barely imagine the splendour that must have existed once upon a time at the height of the glory of the empire.

The Austere City of Bijapur

The 16th and 17th centuries also saw a burst of Muslim architectural activity under the Adil Shahi dynasty of Bijapur. A city of austere forms and severe shapes, the restrained style is occasionally relieved by lattice and filigree work. The Jama Masjid is a good example of this style, being a massive but simple construction. A more delightful structure is the Ibrahim Roza. Extremely elegant and noted for its exquisite calligraphy, its minarets are believed to have inspired those of Taj Mahal.

The most imposing structure, however, is the Gol Gumbaz, second only in dimension to St. Peter's in Rome. Fantastic for its

sheer size and engineering skill, its interior is starkly severe. Its whispering gallery, 40 metres in diameter, echoes any sound twelve times over.

Another seat of Deccani Muslim rule was Bidar. It has the tombs of the Bahmani and Baridi kings. The Old Fort and the New Fort dating back to the 14th and 15th centuries are situated here and contain the three grand palaces—the Rangeen Mahal, the Cheeni Mahal and the Turkish Mahal—and the *madrasa* or college of Mahmud Gawan resembling those of Bokhara and Samarkand. The Jama Masjid at Gulbarga is a massive structure much larger than the Taj at Agra.

Srirangapatna

The last traces of pre-British rule in Karnataka are to be seen at Srirangapatna, where Tipu Sultan fought his battles against the British. A little island on the Cauveri, Srirangapatna saw the glorious days of Haider Ali and Tipu Sultan and the final tragedy of the "Tiger's" end. The Darya Daulat, summer capital of Tipu, is situated in a lovely garden nearby. The walls are decorated with panels recalling the lives of the two rulers, while the inner walls are resplendent with paintings of delicate design. A museum containing articles and pictures of the period of these two kings has been opened here. There is also a temple with a beautiful image of Sri Ranganatha. While the temple was built in A.D. 1200, the deity inside is believed to have been worshipped by the Rishi Agastya himself.

The pilgrim to Karnataka finds himself in the home of several learned philosophers and saints. At Sringeri, on the banks of the Tungabhadra, the great Adi Sankara established the Sarada temple. He consecrated one of the Sphatika lingas which he is believed to have obtained from Shiva himself on his trek to the Himalayas. Nearby, in this sylvan retreat, is the *math* (monastery) founded by him, which is now headed by the 35th Jagadguru since his time.

Udipi, near Mangalore, is not only renowned for its cuisine. It is famous for its Krishna temple. The great Madhvacharya established a *math* here. Near Udipi is Dharamsthala, where there is the temple of Lord Manjunatha. Another shrine to the same deity in that region is to be found in Kadri.

make their winter home. The white ibis, the little egret, the darter, the open bill stork, the spoon-bill, the pond heron, the cattle egret, the wild duck, the peafowl, the partridge—these, among so many others, fill the air with their myriad voices. The best time of the year to see the birds at Ranganathittoo is between June and October.

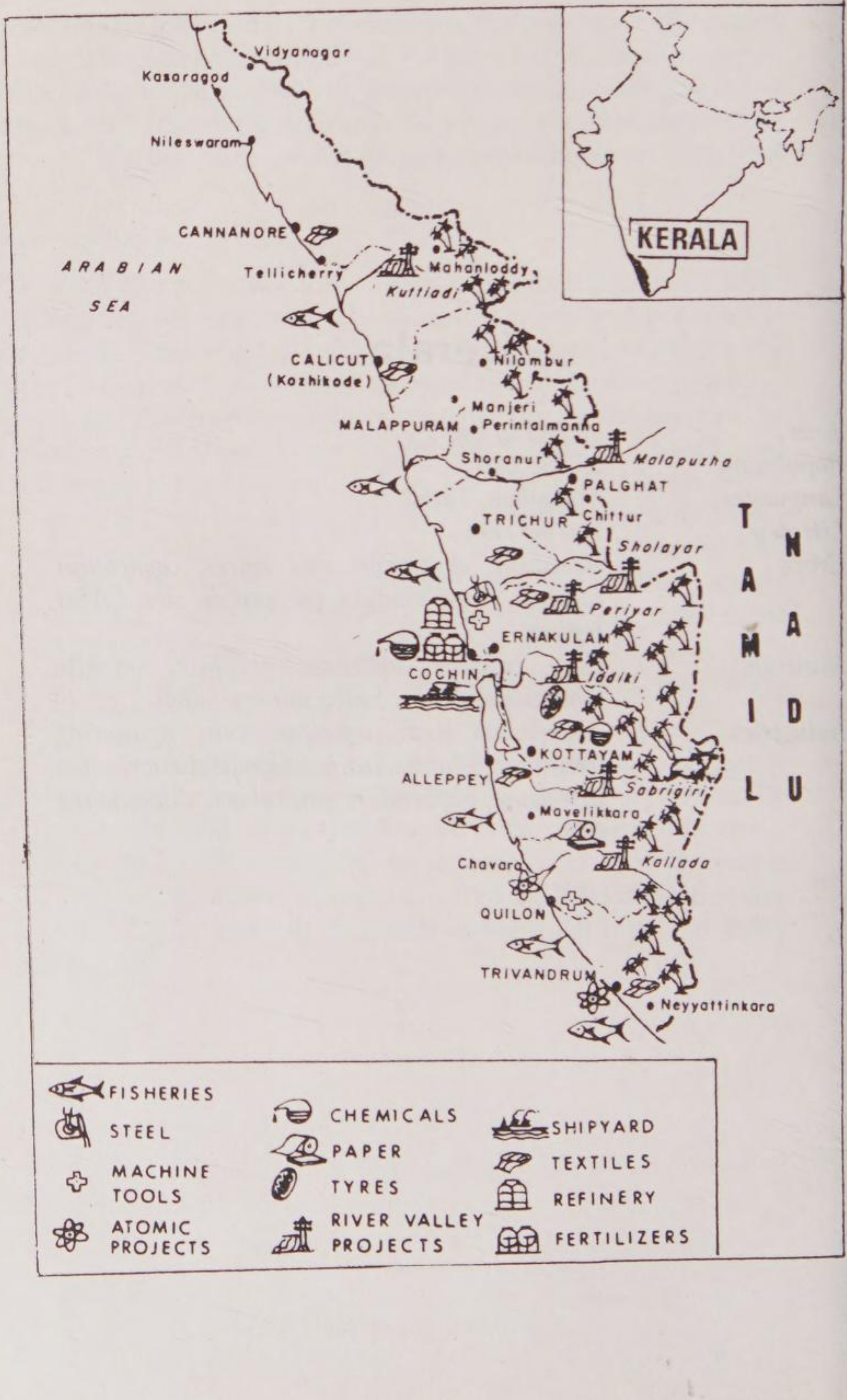
Sun and Sand

The green hills roll down into valleys and end on the shores of the Arabian Sea. Mangalore is a beautiful palm-fringed port on the west coast, resembling Kerala with its backwaters and palm trees. The climate is mild throughout the year and the beaches nearby—Parambur, Ullal and Surathkal—are a heaven for the lover of the sun and the sea. Near Udipi and Malpe, a beautiful beach, and Maravanthe, good for surf-riding, 62 km from Mangalore is Manipal. It is an important educational centre. Another beach resort is Karwar, where one can also explore the beautiful Kali river valley. The beaches of Karnataka are noted for their beauty and serenity. One or two could easily be developed, as the coast of Western India is the most beautiful in the country, with palmfringed sands, rocky backdrops and beautiful waterways and streams emptying into the sea.

This, then, is Karnataka—a land where tradition and history combine with nature's beauty and bounty. It was once ruled by the demon Mahisha (from which word came the name Mysore—Mahisha-ur); Parasurama lived on its coast; and several savants from Sankara and Madhva to the saints of the Bhakti period have sanctified it. Its people are as gentle as the quiet hills and softly moving rivers.

Kerala

Area	:	*38,863 sq km*
Population	:	*25,453,680*
Languages	:	*Malyalam, Tamil*
Literacy	:	*100 per cent*
Crops	:	*Arecanut, cardamom and spices, cashewnut, coconut, forest produce, tea, pepper, rice, rubber, tapioca*
Minerals	:	*Clay, calcium carbonate, graphite, ilmenite, monezite and other heavy mineral sands.*
Industries	:	*Aluminium, beedi, cashewnut, coir, engineering, fertilisers, fisheries, tea, handicrafts, liquor, paper, petroleum, plywood, rayon, rubber, shipbuilding, tiles*


Vidyanagar
Kasaragod
Nileswaram
CANNANORE
Tellicherry
ARABIAN
SEA
Mahanloddy
Kuttiadi
CALICUT
(Kozhikode)
Nilambur
Manjeri
MALAPPURAM
Perintalmanna
Shoranur
Malapuzha
PALGHAT
TRICHUR
Chittur
Sholayar
Periyar
ERNAKULAM
COCHIN
Iddiki
KOTTAYAM
ALLEPPEY
Sabrigiri
Mavelikkara
Chavara
Kollada
QUILON
TRIVANDRUM
Neyyattinkara
KERALA
TAMIL NADU
FISHERIES
STEEL
MACHINE TOOLS
ATOMIC PROJECTS
CHEMICALS
PAPER
TYRES
RIVER VALLEY PROJECTS
SHIPYARD
TEXTILES
REFINERY
FERTILIZERS

Bankim Chandra Chatterji's hymn "Vande Mataram" may better apply to Kerala than to India as a whole. Kerala is *sujala, suphala* and *malayajasitala*—traversed by many rivers and laved by the sea, rich in natural resources and fresh like mountain air. It is particularly *sasyasvamala,* darkly beautiful with vegetation. Its scenic grandeur is unlike the picture-postcard beauty of Kashmir. It creates a mystique from which a Malayali can hardly free himself.

If you want to see nature in turmoil and in all its glory, you must go to Kerala during the monsoon. For weeks together, from the beginning of June, the sun and the moon and the stars are blotted out. India hurls its thunderbolt and the hills growl like angry demons. The rain comes pounding the red earth, like a dancer with a myriad feet it keeps frenziedly tapping on the tiled roofs and the broad leaves of the plantain and bread-fruit trees. The ponds are full and the rivers become turbulent like coy women who have suddenly turned wanton. The skies are menacingly dark but under them there is an uproarious burst of green.

Then in August the sun re-emerges through the cumulus clouds and the rainwashed foliage glimmers in its light. The earth is a glow with tiny blossoms, raindrops transformed by some magic wand to adorn grass, weed and thorny brush. The ixora, the hibiscus and peacock flowers break out in clusters of scarlet and yellow. The rice is ready for harvest and it is time for Onam when people greet the return of Mahabali.

Kerala is believed to have been reclaimed from the sea by Parasurama, an incarnation of Vishnu. But its golden age is attributed not to a god but to a demon king, Mahabali, who was banished to the nether world by the dwarf Vamana, another *avatar* of Vishnu. "When Maveli (Mahabali) ruled the land all men were equal," goes a Malayalam saying. Onam is a nostalgic re-enactment of this demon king's reign when equality prevailed

and there was universal prosperity and well-being. Strangely enough, it was in Kerala that those who promise the new golden age—the Communists—first came to power in India.

It is easy to romanticise — and dramatise—this land of primeval forests and fertile valleys. Here sea and mountain and sky create a fairyland. The landscape is variegated and the vegetation is an orgy of luxuriance. For miles and miles, as far as the eye can see, are coconut palms leaning flirtatiously across the lagoons over the Chinese fishing nets. These and the arecanut palms are like the pillars that support the evergreen pavilion that is Kerala. In the mango groves and bamboo thickets tales are told of *yakshis* or wood spirits who lure away young men and devour them after making love to them. Under the jackfruit tree, in fruit like a giantess with prickly pendulous breasts, one hears the whisper of a *mantravadin* or magician about to summon a god or an evil spirit.

Religious Fervour

With its air of magic and wonder and its close association with benign and malignant spirits, no wonder Kerala gave birth to the dance-drama of Kathakali which conjure up the heroic, the godly and the demoniac; the beautiful and the grotesque; and the terrors and delights of two different worlds.

Kathakali

Kathakali, a dance-drama that goes back to the 17th century, developed with the patronage of princes and big landowners. Once confined to the temples of Kerala, it has now travelled to all parts of the world. Traditionally, female roles are also played by men. Kathakali costumes are probably influenced by Muslim dress.

The gods and goddesses seem more real in Kerala than elsewhere. Despite the influence of Marxism and of "modern" ideas, Malayali life is intimately associated with temples. Whenever they are in trouble—which is very often—people turn to their favourite deities. All the time they have the name of some god or goddess on their lips. *Guruvayurappa, Sabarimala Sastave, Chottanikkara Bhagavati*—these are cries frequently heard. Vestiges of the Shakti cult still remain —almost every village has a small shrine dedicated to Bhagavati, either a fierce or a benign

goddess. Every morning and evening the villages come to life with the laughter of teenage girls on their way to these shrines.

The temples of Kerala have no imposing gopurams and are as familiar as a friend's house you can walk into. They are also neatly kept—you cannot enter them without a bath. The major event in any village is the annual temple festival. Thousands turn up to watch the elephants, with colourful parasols and flywhisks held aloft them. A variety of drums are played and horns and conchshells blown. The drumming goes on for hours until it is brought to a crashing crescendo.

Social Structure

Kerala is unlike any other state in India, both for its customs and the contradictions in the outlook of its people. While Marxism has a greater hold here than elsewhere in the country, it is in many respects stubbornly conservative. Its social structure consists of layers upon layers of caste and subcaste. Swami Vivekananda was so much bewildered by this that he called Kerala a lunatic asylum. Until a generation ago not only untouchability but also unapproachability was practised. But contrast this with the freedom Malayali women have enjoyed for centuries and the progress they have made in education with cent per cent literacy.

Even the countryside in Kerala makes it different from the rest of the country. Elsewhere, villages are defined by clusters of mud huts at various intervals or agglomerations of houses belonging to various communities in a prescribed pattern. But here it is difficult to make out where a village begins or where it ends.

The people are admittedly poor. However, you, don't come across the squalor you find in, say, Maharashtra, Uttar Pradesh or Bihar. You meet very few unwashed men and women or children wearing unwashed clothes. Cleanliness is as much a part of Malayali life as godliness—or godlessness as the case may be.

Onam Boat Race

Through the centuries, Kerala's isolation from the rest of India has been more political than cultural. This land did not come under the sway of any of he imperial dynasties like the Mauryas and the Guptas, or the Pathans and the Mughals. But it has been

exposed to all kinds of influences from the rest of the country. All the cults of Hinduism—Saiva, Vaishnava and Sakta—have been practised here. Both Buddhism and Jainism have flourished in this land. While retaining its Dravidian base, Kerala has been more "Aryanised" than, say, the neighbouring State of Tamil Nadu. Malayalam, whether derived from Tamil or from a proto-Dravidian language, has been completely bastardised by Sanskrit. It is also remarkable that this southermost State of India—far from the centres where playwrights like Kalidasa and Bhavadhuti flourished—is the only region in India where the tradition of Sanskrit drama survives: it is enacted under the name of *Kootiyattam*. But look at its temples. They bear no resemblance to the predominant styles of India, being more reminiscent of the architecture of Nepal and China.

Early History

Like the Punjab, Kerala has been one of the gateways of India. Even in the dim past it carried on trade with countries as far apart as Arabia and China. The chief port was Muziris (modern Cranganore or Kodungallur) which was frequented by vessels from Arabia, Egypt, Greece and Rome. It was because of its early contacts with West Asia that Kerala came to have the first settlements of Jews and Christians and, later, Muslims. St. Thomas is believed to have come to this land in A.D. 49 and gained some converts to Christianity. Kerala and the countries of West Asia and Europe continued to maintain relations for several centuries, but they acquired political significance only after Vasco da Gama landed near Calicut on May 17, 1498. The Portuguese, who came to Kerala seeking its pepper and other spices, stayed on to meddle with its politics and played one Raja against another. Later the Dutch and the English followed their example.

The struggle for European domination in Kerala is a story of sordid intrigue between the foreign powers contending for supremacy and the local rulers. Travancore became a power only in the 18th century under Martan Varma, who not only annexed to his kingdom several principalities but also defeated the Dutch in battle. Travancore and Cochin were the only States to retain their identity after the British gained ascendancy in Kerala following the destruction of Tipu's power. The rest of Kerala was to become the Malabar district directly ruled by the British as part of the Madras Presidency.

Under enlightened princes and their able, though authoritarian, dewans, Travancore and Cochin emerged as the most advanced states in India, in some respects far ahead of the British provinces. The last dewan of Travancore, Sir C.P. Ramaswami Aiyar, was a dynamic administrator. He took the bold and pioneering step of throwing open the temples to the Harijans and built the nucleus around which Kerala's present-day industry is based. But he was a ruthless despot and crushed all popular movements in the State. On the eve of the independence of India he made a fantastic declaration that at the time of the transfer of power Travancore would become a sovereign state. The people rose in revolt against him and an attempt was made on his life. Sir C.P. resigned and the Maharaja wisely agreed to the merger of his *rajyam* in the Indian Union. In 1956, Travancore, Cochin and the district of Malabar were united to form the State of Kerala. The district of Kanyakumari was ceded to Tamil Nadu.

Physical Features

Kerala is bounded on the west by the Arabian Sea and on the other sides by Tamil Nadu and Mysore. It is one of the smallest states of the Union: area 38,855 sq km. Madhya Pradesh is eleven times bigger than Kerala which has half its population (2.13 crores; density 548 per sq km). One-third of the state is forests and mountains.

Rich Resources

A narrow littoral with a maximum width of 120 km, Kerala is traversed by numerous rivers, the more important ones being the Bhartapuzha (265 km), Periyar (230 km), Chaliyar (155 km), Pamba (145 km), Kadalundi (120 km), and Chalakudi (110 km). The Western Ghats form a picturesque backdrop to this garden state. They consist of rugged cliffs and rocky spurs clothed with florid forest. Anamudi is the highest peak (2,690 m). The heights clustering around it form the High Range. To its south are the Cardamom Hills. About 10.55 lakh hectares is covered by forest yielding a revenue of Rs 100 per hectare. There are 600 species of timber, the more valuable among them being teak, rosewood, ebony, cedar and softwood. (The antiquity of Kerala teak in the world market is established by the discovery of this timber in the

excavations at Ur.) The fauna is also rich—elephant, leopard, bear, gaur, sambar and Nilgiri ibex.

The land is so fertile that it yields its fruits to the mere touch of human hand. Along the coast the soil is whitish sand mixed with clay, in the lower parts of the valleys it is brownish clay, and the upper regions consist of laterite. The entire State being rain-fed (the rainfall is as much as 500 cm in the hills) there is hardly any wasteland. Ibn Batuta, the 14th century traveller, wrote of Malabar: "The whole of the way by land lies under the shade of trees, and in the space of two months' journey there is not one span free from cultivation; everybody has his garden, and his house is planted in the middle of it." Excessive rain and the flooding of rivers have however led to soil erosion—the sea is also eating into Kerala's shores.

Religious Mix

Three of the major communities of Kerala are believed to be not native to it. Of these the Brahmins (Nambudiris) are said to have been brought by Parasurama and settled in 64 different centres. Though regarded as "Aryans", not all of them are fair-skinned and many are hardly distinguishable from their Dravidian compatriots. However that may be, they are indisputably responsible for the Sanskritisation of Kerala. Until recently they remained the dominant class of landowners, the state's *bhadralok*. They have produced men of genius, scholars of encyclopaedic traditional knowledge. Dedicated to the Vedas and *sastras* they have been India's most orthodox Brahmins and the other castes have lived in awe of them: the Sudras would not wear the "upper cloth" in their presence, would address them as *Tirumeni* ("Auspicious or Venerable Body"), would speak to them only in unintelligible monosyllables. The Nambudiri population did not increase very much during the centuries because of their peculiar marriage restriction; only the eldest son married, the younger ones were expected to remain celibate, but they contracted *sambandhams* (literally alliances) or morganatic marriages with Nayar women. This custom has of late gone out, partly because of the influence of modern social ideas and the deep resentment among Nayar youth..

The Nayars are also believed to be outsiders. One theory has it that they are descended from a Naga tribe and it is a fact that

the snake cult is prevalent among them. According to historian K.M. Panikkar, they are not a caste but a race. "The great feudal nobles all over the area from the borders of South Kanara to Kanyakumari came from them. Known as Nambiars, Kaimals, Mannadiars, Kartas, Panikkars, Unnittans, Valiattans, and Kurups, they exercised local political power, based on a feudal holding of land and compulsory military service." They received training in the martial arts in *Kalaris* and produced legendary heroes like Tacholi Otenan. Their social organisation was governed by *marumakkattyam* or matrilineal descent. But the head of the joint family was the eldest male known as the *karanavan*. Though regarded as caste Hindus their marriage rites do not follow the *sastras* and until a few generations ago they even practised polyandry. (According to one theory, since Nayars were warriors and were most of the time engaged in battle their women were allowed to resort to men as they pleased for their protection.) Nayar women are noted for their beauty and have inspired poetry that delights the aesthete and the lecher alike.

The Nayars are a gifted community. They are to be met all over India (and in many world capitals), holding top administrative and diplomatic posts. Many great Malayalam writers have come from among them, also many talented Kathakali artistes.

The Ezhavas (most of them also follow the matrilineal system) are believed to be of Polynesian origin. They came to Kerala via Sri Lanka, the island significantly known as Izham in Tamil. Though belonging to the Depressed Classes, they have of late advanced economically. The Ezhavas of north Kerala are known as Tiyyas and it is from among them that the most of our circus players are drawn. Much of their social advancement must be attributed to their great leader, Sri Narayana Guru (A.D. 1855-1928), who gave them a sense of freedom and pride—his credo was, "One caste, one religion, one God".

Comparatively recent outsiders are the Tamil Brahmins of whom there is a scattering throughout Kerala. Quite a few who came from the Tirunelveli area set themselves up as money-lenders. Others were allotted lands by the princes or took up jobs with the Nambudiris as cooks or managers. Many leading lawyers and teachers are from this community. Most of Kerala's

musicians also belong to it. There are a few thousand Gaud Saraswats in the state. They must have originally belonged to Goa and South Kanara.

To write about the castes and subcastes of Kerala would be to compile a sociological and anthropological tome. Among the caste Hindus are the Ambalavasis, who are associated with temple chores: the Pisharotis, the Variyars, etc. Agricultural labourers are mostly Pulayans who occupy about the lowest rung of the social ladder. Carpenters and masons are called Asaris and blacksmiths are Kollans. All of them belong to the "unapproachable" class. Kerala has a tribal population of over 2,00,000; they are presumably the original inhabitants of the state.

According to tradition, the first Jews came to Kerala in the early years of the Christian era. There are copper plates recording a grant to them by a local Raja. Today they are settled mostly in Cochin and consist of blacks and whites. But their number has been reduced to a few hundred because of migration to Israel. Kerala has more Christians than any other state. They are concentrated in the central districts and southward up to Quilon. A majority belong to the Syrian Orthodox Church. As a community they are noted for their intelligence and enterprise and they are in the forefront of the state's commerce and industry. Culturally, they are well integrated with the rest of the people. One can count among them outstanding Malayalam writers, also Sanskrit scholars, even Ayurvedic physicians. They are partly descendants of the original Arab settlers and partly the children of local converts. They often helped the Zamorin in repulsing the Europeans. Their naval exploits are still remembered.

Change in Character

The Kerala of today is far different from what it was when the Arabs and Europeans came to its shores seeking its pepper and pearls. The old Brahmin overlordship and Nayar dominance are remembered nostalgically. No longer do concupiscent Nambudiris make love to their topless maid servants or chase them down the river ghats with their steps strewn with frangipani flowers. Even their women, once observing purdah and condemned to the dark inner rooms of their *illams* haunted by memories of unrequited love, have come out into the harsh

sun to shout slogans with the workers. In the old days the temples were filled with Nambudiris reciting the *riks*. Today the shrines look like departments of the secretariat with clerks filling forms and making out receipts.

It is not only the face of Kerala that has changed. Also its character. The peasantry and the "lower castes" have risen in revolt against centuries of abuse and exploitation. The joint family, the *tarawad* of the Nayars, has broken up.

The Malayali is a complex character. He is a reluctant sinner and at the same time afraid to be a saint. He dreams of insatiable sex and prizes nothing more than "purity". He wants to be modern and revolutionary but he cannot uproot himself from the past. That is why in spite of their Marxism, they retain their essential contradictions: their essential Indianness. A Malayali will deny the soul or the *atman* in deference to his Communist masters—but he himself is incapable of losing his Indian soul.

Highest Literacy Rate

Pressure on land is the most glaring feature of Kerala's economy. The density of population is one of the highest in the world and the per capita area of cultivated land is only 27 cents. Fragmentation of holdings and constant litigation have impoverished the people over the centuries. The state had India's highest rate of literacy, 70 per cent in 1981 and 100 per cent in 1991. Education is an industry: schools and colleges mushroom in villages and towns and they do not provide the right type of instruction. The matriculates and graduates they turn out every year swell the army of the unemployed. Many perforce have to go out of Kerala. The state's major export is its people. There is no record of Malayalis working outside in India and abroad, but their number must run into lakhs. And the money they remit must be sustaining thousands of households.

Natural Heritage

Of the 8 lakh hectares of coconuts in India 7.2 lakhs hectares are in Kerala with an annual yield of 3,980 million nuts—the highest in India. The state is also a major producer of arecanuts. From prehistoric times to the present day Malabar has been famous for its spices. The annual yield of pepper and of cardamom is 25,000 tonnes and 1,200 tonnes respectively.

The state grows more than 90 per cent of India's rubber, the plantations covering 1.8 lakh hectares. The output is 1.15 lakh tonnes. Tea and coffee are other important plantations, the annual production being 41,500 tonnes and 13,600 tonnes respectively.

Tapioca is a very important foodcrop; nearly three lakh hectares are under it with a yield of 46 lakh tonnes. Kerala produces 1.15 lakh tonnes of cashewnuts and has a monopoly in processing. Kerala's forests extending over 10.55 lakh hectares rank second to Assam's. About 600 species of timber are found, the more important being teak, rosewood and ebony. Softwood, essential for the match and plywood industries, is also grown here.

Coir and fisheries are two major traditional industries. The former provides jobs for 3,00,000 people. With its coastline of 573 km Kerala produces from the sea 3.8 lakh tonnes of fish, more than 30 per cent of India's total landings. It exports 24,000 tonnes which includes frozen shrimps, frogs' legs and dried prawn pulp.

Cultural Heritage

It is difficult to make a brief survey of Kerala's cultural heritage. We have already referred to Kathakali, which, though based on the traditional *natyasastra,* reflects the character of the people, their love of the heroic and their fascination with the grotesque. It combines eroticism with devotion—and with terror and violence. Its *mudras* are elaborate and its make-up has a philosophy behind it. Kathakali costumes are picturesque and, in the representation of female characters, have been influenced by Muslim dress. As a dance form there is a predominance of *tandava* in it: in no other dance in India is there such a heightened feeling of drama. Kathakali goes back to the 17th century and came in the wake of Krishnattam. It was originated by the Raja of Kottarakkara who composed the first *attakathas* (stories for dance). Many have contributed to the literature of Kathakali, a notable poet bing Unnayi Variyar.

Ottam Tullal is the work of that great satirical poet, Kunchan Nambiyar (18th century). The Tullal narratives are recited with appropriate mime. Though the stories are taken from the *puranas* they contain sharp comments on the human situation. Chakkiar

Kuttu is another art form which is dying out. In this the performer recites Sanskrit verses to narrate an epic or *puranic* story, intersperses his Malayalam commentary with wit and humour and does a bit of mime and clowning. Mohiniattam is a dance full of lyrical charm and *sringara;* it is less formalised than Bharata-natyam but not lacking in the classical touch. Kaikottikali is a folk dance performed during Onam and the festival of *Tiruvatira* (December-January). Young women in traditional dress take part in it to the accompaniment of song and the clapping of hands.

Maharaja Swati Tirumal of Travancore was a great composer. Few know that he also composed Hindustani music in addition to his numerous Carnatic *kritis* and *tillanas*. The temples of Kerala are famous for their wood carvings. In painting, we have fine examples in the murals of Tirunandikkara, Mattencheri and Trivandrum. There is one Kerala artist whose work is familiar to most Indians. He is Raja Ravi Varma whose olegraphs of gods and goddesses are to be found in every Hindu home. Art historians have however rightly dismissed him as a painter of no consequence.

Language

Malayalam is the youngest Southern language. It does not boast ancient classics like Tamil. But its literature is no less advanced than, say, Bengali. From the time of the *Ramacharitam* to the present day, it has produced works of permanent interest. Tunchattu Ramanujan Ezhuttachichan is one of the immortals of Malayalam literature: he composed the *Adhyatma Ramayanam*. One can, in a brief survey, only list the important names. Cherusseri, Kunchan Nambiyar, Kunchukuttan Tampuran, Kumaran Asan, Vallathol Narayana Menon, Ullur Parameswara Iyer, Changanpuzha—these are illustrious names in poetry. Gn. Sankara Kurup, a living poet, was the first to be awarded the Bharatiya Jnanpith's Rs. 1 lakh award.

Contribution to Indian Thought

O. Chandu Menon wrote the first significant novel, *Indulekha*. Over the years have emerged a number of eminent novelists like Thakazhi Sivasankara Pillai (of Chemmeen fame), Kesava Dev, Vaikom Muhammad Bashir and M.T. Vasudevan Nair (the list is not exhaustive). The short story in Malayalam can rank with the

world's best. There are respectable contributions in drama, humour and criticism. Kerala has a fine corpus of Sanskrit literature. One Sanskrit poet still venerated is Melpattur Narayana Bhattaitiripad, who composed the *Narayaniyam*. There are also Sanskrit works on astrology, astronomy and Ayurveda. Aryabhatta, the celebrated astronomer who anticipated Copernicus, was probably a Malayali.

Kerala's contribution to Indian thought has been immense. One name is enough to justify this claim. Sankara, presumably a Nambudiri, was born in Kaladi in A.D. 8th century. He is India's most celebrated philosopher. His impact on the thinking of his countrymen has been both profound and everlasting.

Today, twelve centuries later, Kerala is engaged in a work of reconciliation as significant as the one Sankara achieved with the diverse faiths of India. Will its present thinkers and politicians succeed in integrating an alien doctrine like Marxism with the ideas that have sprung from the soil? Whatever may be the answer, the charm of Kerala will ever remain: little boys and girls gathering flowers for Onam; the laburnum breaking into sprays of gold and the *palasa* aflame with blossoms of red on New Year's Day (Vishu); and snakeboats sailing along the tortuous lagoons to some unknown land.

Lagoons and Backwaters

If Kerala was not real, someone would have to invent it. It is a myth, a legend, dark god's presence of the past; it is the clashing, confused India of today; it is the proud thrust of a Thumba rocket streaking into the cloudless dawn.

Out of the monsoon winds, a distant age ago, the wily Arabs came bearing frankencense and myrrh and took back ivory, apes and peacocks from Kerala; *Pax Romana* and Roman men were disturbed and Cicero railed in the forum, because of the see-through muslins of Kerala; the son of Caesar and Cleopatra sought refuge against the wrath of Octavian in Kerala and the Portuguese found Brazil because they lost their way searching for Kerala.

Those were the days of glory.

And then, with the coming of the armies of the West, Kerala

slept. The Dutch and the Danes and, finally, the British established their trading posts in Kerala's somnolent ports and, when the sun set on the British Empire, touches of twilight still lingered in the tea-gardens of Munnar, the rubber estates and the trading colony of Fort Cochin where cricket is still played on the village green beneath the centuries-old spire of St. Francis's Church. Much happened during this time of glory in Kerala but then, in 1956, the land of the dark god, Bali, awoke. Once again the old towns of Kerala echoed to the voices of the New World and, now, where Phoenicians spoke Norwegians sing, where Greeks haggled Japanese trade, where the clangour of Augustus's cohorts rang, a German brewer brews.

Yes, Kerala is being rediscovered by the people of the world because it is the India they have always longed for: exploding palms and trumpeting elephants; temple dances that thunder into the night and mysterious green backwaters slithering sinuously through the land; and colourful festivals, serene churches, excellent highways, enchanting byways and, most important, a large network of economical tourist bungalows where you can live like a king because kings built them and lived in them before the days of kingship set.

But in spite of the tourist books and in the heart of the beaten track, there still lies an India you do not know.

Kerala's fringed waterfront is probably the most beautiful in the world. The backwaters, rivers and canals are about 1,920 km, which is more than one-fifth of India's inland waterways. It may not be known to many that Kerala was the gateway of India in ancient times, doing trade with Greece, Rome, Arabia and China.

How many of us, for instance, know that India's second-ranking Arabian Sea port is in Kerala? Here, dead-centre on the state coastline, the mainland is pincered by the flowing backwaters into a crab's claw holding the morsel that is Willingdon Island. The new town on one pincer is Ernakulam; its twin across the water is Cochin. The old pincer used to be known as British Cochin and, though the appellation has been lost, the atmosphere has not.

The British first came and took over the Fort from the Dutch in 1795, as they had taken it over from the Portuguese in 1663. The

Portuguese built St. Francis' Church in 1503 and you can still see the headstones of the three nations set into the walls. Vasco da Gama was also buried in this church and, if you are lucky, you could have a look at the old register of births along with the palm-leaf documents by which the land of the church was gifted by a princess of Kerala.

A five-minute walk up the road brings you to the mouth of the channel, where the backwaters empty into the sea. Here, standing at the waters' edge like enormous prehistoric monsters, are the Chinese Fishing Nets: lumbering constructions of creaking wood and pliant bamboo famed in calendar art throughout the world.

Little known in India is also the Dutch Palace, which was neither Dutch nor a Palace, but the place where the infamous Papal Bull was read, dividing the world between Spain and Portugal. Built by the Portuguese to curry favour with the local ruler, it was renovated by the Dutch who were agreeably surprised when their name was tagged on to the building: the local leaders never did take to the arrogant Iberians. Used largely for ceremonial purposes by the Cochin ruler, it was decorated to suit his taste and mythical figures still come alive on the walls as the commemorative oil-lamp flickers in the gloom. And if you insist on going down a steep flight of steps into the Ladies Chambers, you can see a midly erotic painting of a many-armed deity and the ladies of his court.

A short distance away is a historic dead-end street: Jew Town. There live the red-haired, freckle-faced descendants of the last Jewish kingdom in the world. Fleeing persecutions in Babylon, Persia and, later, Spain, the Jews were granted a principality by the local kings. In the 15th century, however, a disagreement with the Arabian traders over pepper led to the destruction of the thousand-year-old kingdom and the community then fled to Cochin, where they built their beautiful synagogue. The tabernacle still contains the Scrolls of the Law, two crowns given by a Maharaja and a British Resident, and the ancient copper plates on which the grant of the principality was engraved.

The Jews' kindgom was at Cranganore, 35 km east of Cochin. Once a thriving port of the ancient world, known then as Muziris,

it is today a quiet hamlet slumbering in the sun. Both Christianity and Islam first established themselves on the subcontinent in Cranganore. A modern church marks the site of Christ's Apostle, "Doubting" Thomas's first chapel, but the Cheraman Jama Masjid, said to have been built in A.D. 629, has been little altered except for a modern facade. Legend has it that Cheraman Perumal, one of Kerala's greatest kings, saw the moon riven in two and his search for the origin of the miracle led him to the Prophet. On the king's request, the Prophet sent out Malik Ibn Dinar and 20 of his followers, some of whom lie buried in the mosque. An interesting feature of this ancient place of prayer is a huge metal oil-lamp, typical of the temples of Kerala. Religion has never been as bitter a bone of contention in tolerant Kerala as it has been in some other parts of the subcontinent.

While in Cochin, the visitor may plan a very enjoyable excursion to Cranganore, lying in the interior and significant as the cradle of Kerala's early history. About 35 km from Cochin, a conducted cruise will take over three hours. Though now an ordinary town, Cranganore (Muzris) was, in olden times, the premier seaport on India's west coast. It was the capital of Cheraman Perumal, "Emperor of Kerala", whose famed palace, Allal Perumkovilakam, was situated near the great pagoda at Tiruvanchikulam. Muziris is mentioned by Pliny and in Periplus, both of the first century, the latter mentioning it "as abounding in ships sent there with cargoes from Arabia and Greece". St. Thomas is believed to have landed at Muziris in A.D. 52. A monument marks the spot. A relic of the saint is kept in the church built in his memory. The Cheramanparambu, where the emperor's palace stood, has the ancient Tiruvanchikulam temple, the Bhagvati temple, the Portuguese fort, and the old mosque, very similar in appearance to a Hindu temple and believed to be the first mosque built in India, all situated nearby and definitely worth a visit.

Bolghatty Island lies between the mainland and the harbour-mouth of Cochin. The Bolghatty palace was built by the Dutch in 1744 but later became the seat of the British Resident. Lying amidst singularly beautiful surroundings, this ancient and attractive building has bright painting on the wooden lintels in subtle colours. The architecture of the building itself is a blend of

the Kerala and Dutch styles. Pierre Loti, a French traveller who stayed here nearly a century ago, called it "the enchanted Home of the Sleeping Beauty". Near Bolghatty lies another island, Vallarpadam. The old church here, dedicated to St. Mary, is a place of Christian pilgrimage.

The cultural synthesis is reflected again in Kottayam, 69 km from Cochin, home of a people who have been Christians from the very beginning of Christianity. The Syrian Christians date their faith back to the Apostle Thomas's conversion of the hyperorthodox Nambudiri Brahmins and the warrior Nairs. Thomas installed a Persian stone cross in his first Indian shrine at Cranganore but, when the floods washed away the chapel, his faithful followers brought it to the high ground of Kottayam, where it can now be seen in the Velia Palli — the Old Church.

A ten-minute drive from the heart of town, the Velia Palli and its neighbour, the Cheria Palli, show a marked Hindu influence: jutting beam-ends carved into the shapes of animals and men, gables fretted into dancing peacocks and arabesques, and a perimeter wall which is thick, high and studded like a Kerala temple with projecting stone oil-lamps. There are interesting murals surrounding the altar of the Cheria Palli said to have been painted by a Portuguese artist.

From Kottayam — white church spires jutting out of the green palms — take the rising, winding road into the mist-covered Cardamom Hills. You will have to drive through the tea-garden hamlet of Peermade on your way to Thekkady, the game sanctuary. If you have the time, stop over in the hamlet; there is a comfortable tourist bungalow, called the White House, perched on top of a crest. Peermade comes as a shock to the average Indian who considers Kerala to be a land of flat, hot, palm-whispering plains. Kerala's rain-washed mountains rise close to the sea, accounting for its limitless irrigation and power potential. Peermade, 75 km from Kottayam, is a cool and pleasant hill station with long, quiet walks disturbed only by the occasional rabbit hopping across the road or ambling herds of deer.

Munnar is an attractive hill retreat about 148 km from Kottayam. Its elevation is about 1,524 metres, giving it a cool, bracing climate. Here, the tourist has a chance to look at Kerala's

dollar-earning plantations, mainly of tea. A pioneering power project, the pallivasal hydroelectric works is located here.

A drive of 51 km from Trivandrum along the road to Quilon in the north, with a slight detour to the left, takes the tourist to Varkala. From the tall massive cliffs along the sea coast trickle out rich mineral springs. A sea-bath followed by a fresh water wash in the springs is an exhilarating experience. The temple of Janardana (Vishnu) at Varkala is an important centre of Hindu pilgrimage. The place also has importance as the Samadhi of Sri Narayana Guru atop a hill called Sivagiri. Sivagiri also has a fine temple and the Ashram established by the Guru. Near Vatkala may be seen the fortress of Anjengo built by the early English settlers.

Pazhasi Raja's Stronghold

The seaside resort of Cannanore is reached from Calicut by rail (90 km) or road (87 km). Although it does not come under any spotlight, Cannanore is a town of great historical significance. It was the capital of the Kolathiri Rajah, chief of the Zamorin in Malabar. It has an excellent port which was used by the Arabs and the Persians, besides an imposing fort built by the Portuguese.

At a height of 912 metres above sea level, Sultan's Battery (97 km from Calicut) nestles among the coffee-producing hills of Wynad and Lakkidi. A few miles from here is Perumanam Kotta where the mercurial Pashasi Raja had his stronghold till the fort was captured by the British in 1805. Four miles from Sultan's Battery lies Edamala on top of which stands the ancient Edakal cave. The quaint inscriptions found in this cave have roused interest among archaeologists.

Further south, situated between Calicut and Shoranur, is Thirunavaya-Thekkan Kasi or the "Varanasi of the south". Situated on the banks of the sacred river Bharatapusha, this picturesque village abounds in temples dedicated to all the gods of the Hindu pantheon. The most famous "political festival" of ancient Kerala (A.D. 12th and 13th centuries), Mamakam used to be held here with great pageantry. Later on it became the centre for Sarvodaya activities under the leadership of Shri Kelappan. The ashes of Mahatma Gandhi, Jawaharlal Nehru and Lal Bahadur Shastri were immersed in the sacred waters of the Bharatapusha.

Further south, again amidst sylvan surrounding on the banks of the Bharatapusha, about 3 km from the Shoranur railway station, is Cheruthuruthi. The Kerala Kalamandalam — the Arts Academy — is located here. Founded by the late poet Vallathol, Kalamandalam has been the chief centre of the renaissance of Kathakali dance, Mohiniattam and Tullai.

On the road to Alwaye from Trichur lies Kaladi, the birthplace of Shankaracharya, the great Hindu saint and philosopher of the eighth century. It lies on the shimmering Periyar river. Two shrines stand on the spot, one dedicated to the saint and the other to Sarada, personified as the Goddess of Learning. The Shri Ramakrishna Advaita Ashram is also located here.

The 46 km road between Peermade and Thekkady is excellent driving country passing through tea, coffee and cardamom estates before swinging into the landscaped grounds of the Periyar Game Sanctuary. Also known as the Thekkady Game Sanctuary, it was created by damming the Periyar, making 26 sq km of still water out of its innumerable creeks, bays and inlets. These lands—777 sq km of them—are the homes of wild elephant, sambar, wild boar, the occasional tiger and a host of lesser animals and birds.

It used to be the grazing grounds of the handsome Indian bison, the gaur, but they have been decimated by rinderpest. The Government of Kerala will not, or cannot, stop the encroachments of local herders, whose disease-carrying cattle can be encountered all over the sanctuary. In spite of the virtual absence of the gaur, however, Thekkady is still a most unusual sanctuary; all your animal viewing can be done from the safety of your boat, bringing you within trumpeting distance of browsing elephant herds. Alternatively, you could spend the night in the furnished machan at Mullakuddy and hope for the herds to amble across the "basement" of your perch on their journey to the lake.

Elephants are very much a part of the Kerala scene and the seething, exploding, vivid Trichur Puram Festival, in April-May brings out 30 caparisoned behemoths in a temple competition unique to Kerala. Like a legendary medieval city, Trichur, 73 km from Cochin, is built around a central eminence crowned by the great Vadakkunathan Temple. On Puram Day, teeming crowds

pour into this ancient city and the gates of the temple are thrown open to all, regardless of caste or creed: a once-a-year opportunity to see the exquisite wood carvings, the murals and the impressive copper-roofed Koothambalam or temple auditorium. The highlight of the Puram, however, is the Umbrella Competition. Two rows of 15 elephants, their heads heavily encrusted with gold visors, face each other across a sea of spectators. Cheered on by their teams, the elephant-mounted attendants raise colourful umbrellas, fashioned in year-long secrecy, to dazzle their rivals in spectacle, colour and embellishment. Twelve or fifteen sets are displayed in succession by each side and the tension of the spectators is high till the decision is announced. That night there is an eye-dazzling display of fireworks that must be seen to be believed.

Another festival is the spectacular Boat Race at Alleppey. Part of the Onam celebrations to welcome visiting Mahabali, the course of the race lies across a typically palm-hung backwater, 64 km from Cochin. The banks are lined with cheering crowds as each of the high-stern, 100-oared snake-boats glide past. Each boat belongs to a single family or community and it has been groomed with a slimy, water-slicing mixture of lime and the white of egg. On the final day, with the crew well fortified by home brew, the master takes his position under a large umbrella and tries to control his stave-armed timekeepers who, in turn, attempt to set the pace of the rowers. All this, however, is largely ceremonial and the ensuing race is a wild frenzy of stamina, skill, an uncertain amount of judgement and uninhibited high spirits.

High spirits also mark the great Shivaratri Festival at Alwaye, on the broad banks of the summer-shallow Periyar river, 21 km from Cochin. Part of the pre-dawn ceremonies calls for the worshippers to bathe in the purifying waters. As many of the pilgrims to the festival are young women, the ceremonies provide a number of spin-off spectator advantages.

Kerala's traditional spectator sport, however, is the gothic, drum-rolling, cymbal-clashing Kathakali. Knowledge of this very stirring folk ballet had almost been lost when Kerala's great poet, Vallathol, started the State-supported Kerala Kalamandalam at Cherutheruthy, near Trichur. This Academy has succeeded in not only reviving the ancient dance forms of Kerala but also in making them familiar to audiences all over India and the world.

Truncated versions of the night-long Kathakali classics are performed, with an English commentary, at the "See India Foundation" in Ernakulam.

An Ancient Martial Art

Kalari Payattu is an ancient martial art like ju-jitsu, karate, judo and kendo-stick. It consists of physical exercises, massaging the body with medicated oil and lessons in the art of attack and defence with sticks and swords. "The body should become the eye!" is the aim of this system. Schools were attached to the *kalaris* in which young Nayars learnt Malayalam and, often Sanskrit and Tamil. Girls also received physical training. Kalari Payattu is Kerala's own system of self-defence. Using nine indigenous weapons, holds, throws and a system of flexibility, exercises that start at the age of eight Kalarai Payattu is as lethal and graceful as a striking cobra. Particularly effective is the *turumi*: a length of flexible steel worn wrapped around the waist. When used by an expert, it surrounds its holder with a weaving, slashing web of knife-edged metal letting him, quite literally, carve his way through a hostile crowd.

All that we have described so far is located in the Trivandrum-Cochin area in South and Central Kerala—the region most accessible to tourists. If the visitor has the time, a drive up to the northern towns of Calicut and Cannanore would show him another facet of this little-known land. These were, traditionally, the Arab-trading regions and pretty Moplah women, their heads covered in flowing scarves, are very much in evidence. Calicut was the capital of the Zamorin but, apart from a plaque commemorating the landing of Vasco da Gama, there is little left to make the glories of the past. Use Calicut for a short foray into Cannanore—an ancient Portuguese fort brooding over the sea—during which you pass through the still-very-French Mahe and along one of the most striking sea-skirting roads in India. From Calicut you can also go into the beautiful wooded mountains of the Wynad where Tipu Sultan based a battery and where India is now trying to establish cocoa plantations.

Drive back from Calicut to the garden resort of Malampuzha. Built at the foot of a dam, it is patterned on the lines of Mysore's Brindavan Gardens. There is a delightful mini railway and an aquarium on an artificial island built like a fish. The view from the

dam is horizon-spanning with mist-shrouded hills on one side and the gardens at your feet, colourfully illuminated at night.

And, with Malampuzha, we come to the end of our journey, but you have still touched only the surface. The next time you come, take the two-hour ferry ride from Alleppey to Kottayam. Much of the mystique of the backwaters lies in the overhanging palms and, as your boat cruises down to green tunnel, you will see bright cameos of an unhurried way of life; rickety palm-woody jetties, crazily angled; pandanus-sail cargoboats sweeping in from the sea; a black-haired woman in a red *lungi* against a palm-thatched hut, an enchanted Gauguin come to life.

Or visit a *sarpa-kavu* and watch the sacred serpents come out of the bushes at the foot of the banyan tree and drink their offerings of milk.

Or call on the Aroor Siddham and have him read your past, present and future from books thousands of years old.

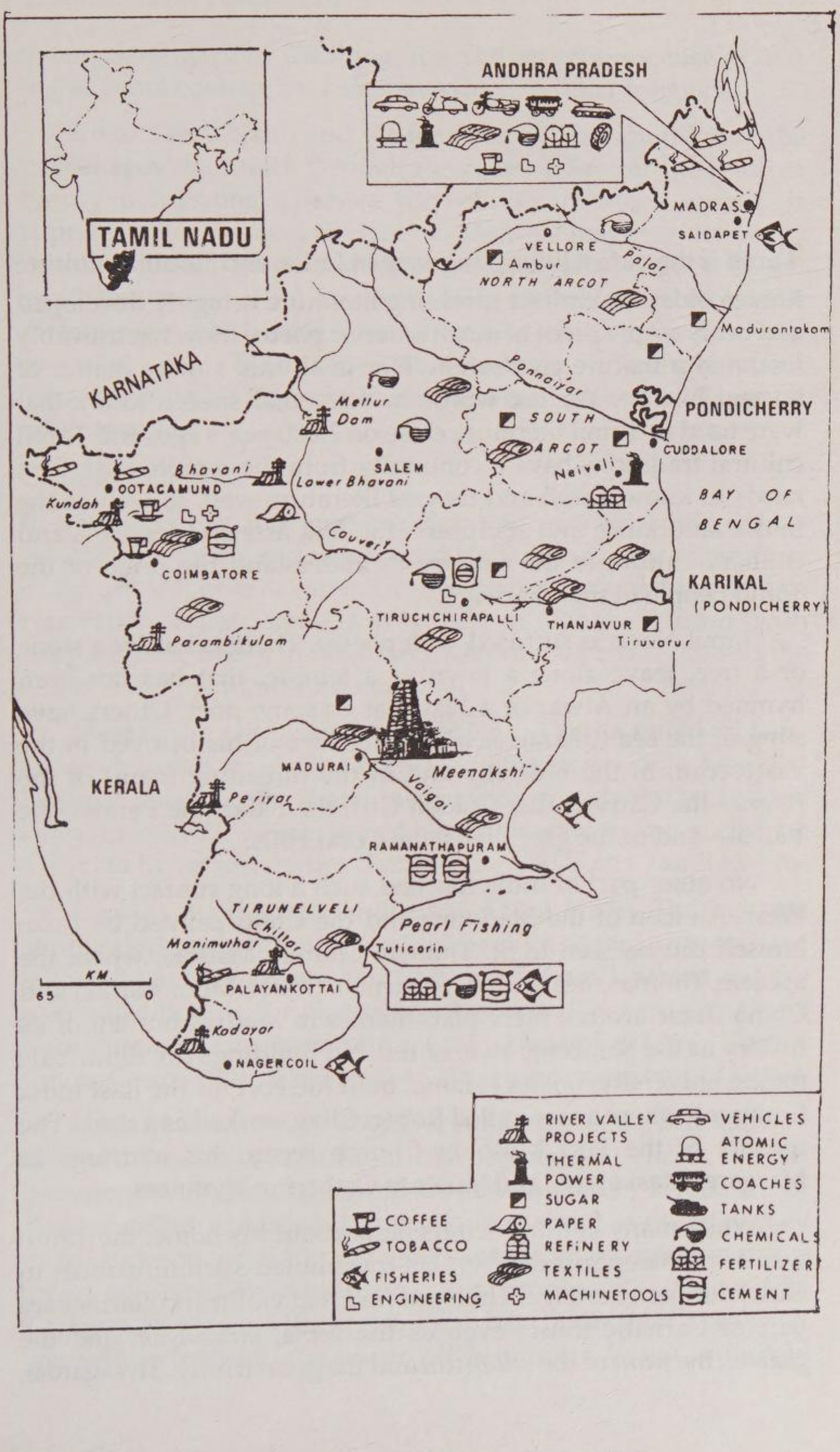
Or drive 139 km to the Swiss-like Munnar where the mountains are genteel with tea, the landscape manicured and the atmosphere Kiplingesque with a dash of Wodehouse.

Or drop in at the elephant training camp; do a chanting pilgrimage to Sabarimalai; see the elephant race at Guruvayur, the chicken sacrifice at Puthupally Perunal, the Garudan Thookan where hooked acrobats perform in a 1,600-year old rite. The list is endless...

After eight years of questing we have learnt that the more you know about Kerala, the more you know there is to know. There is no limit to the beckoning mysteries of this Once and Future Land.

Tamil Nadu

Area	:	*1,30,058 sq km*
Population	:	*4,84,08,077*
Languages	:	*Tamil, Urdu, Telugu, Malayalam, Kannada*
Literacy	:	*47 per cent*
Crops	:	*Coconut, coffee, cotton, forest produce, millet, oilseeds, pulses, rice, rubber, spices, sugarcane*
Minerals	:	*Bauxite, lignite, limestone, mica, salt*
Industries	:	*Automobile and ancillaries, cement, chemicals, engineering, fertilisers, film making, fireworks, leather, matches, printing, railway equipment, sugar, textiles (cotton, silk and handlooms)*


TAMIL NADU
ANDHRA PRADESH
KARNATAKA
KERALA
MADRAS
SAIDAPET
VELLORE
Ambur
NORTH ARCOT
Palar
Madurantakam
Ponnaiyar
PONDICHERRY
SOUTH
ARCOT
CUDDALORE
Mettur Dam
SALEM
Bhavani
Lower Bhavani
OOTACAMUND
Kundah
Neiveli
BAY OF BENGAL
Cauvery
COIMBATORE
KARIKAL
(PONDICHERRY)
TIRUCHCHIRAPALLI
THANJAVUR
Tiruvarur
Parambikulam
MADURAI
Meenakshi
Vaigai
Periyar
RAMANATHAPURAM
TIRUNELVELI
Chittar
Pearl Fishing
Tuticorin
Manimuthar
PALAYANKOTTAI
KM.
65
0
Kodayar
NAGERCOIL
RIVER VALLEY PROJECTS
THERMAL POWER
SUGAR
PAPER
REFINERY
TEXTILES
MACHINETOOLS
VEHICLES
ATOMIC ENERGY
COACHES
TANKS
CHEMICALS
FERTILIZER
CEMENT
COFFEE
TOBACCO
FISHERIES
ENGINEERING

Tamil is the oldest living language of India, and Tamilian culture is even older. Its earliest surviving literature is highly developed and bears ample proof of much anterior poetry (now irretrievably lost) and a mature civilisation. Nor is all this a mere matter of ancient history. We use words in colloquial speech today that were used in Tamil literature close on 2,000 years ago, and Tamil cultural traditions have a continuity from the remote past. One needs to know Tamil and its vast literature well, as well as the music and dance and sculpture, the folk arts and festivals and culinary culture of the country to understand the pride of the Tamil people in their heritage.

Tamil Nadu is suffused with poetry. There is hardly a stone or a tree, leave alone a town or a temple, that has not been hymned by an Alwar or a Nayanar or some poet. Others have sung of the sea (Bharati saw only the face of his beloved in the vast ocean, in the blue sky and in the threading foam) of the rivers—the Cauveri, the Golden Girl, the Palar, the Pennai, the Vaigai—and of the green hills, the Coral Hills.

No other part of India has had such a long contact with the West. An icon of the Madonna and the Child painted by Luke himself can be seen in St. Thomas Church, Madras, where the apostle, Thomas, lies buried. Armenian Street, Moor Market and China Bazar are not mere place-names in Madras but tell of its history as the Saracenic style of the old buildings do. Elihu Yale (of the university, not lock, fame) built the Fort for the East India Company where a man called Robert Clive worked as a clerk. The records of the Fort Museum Church record his marriage to Margaret Maskelyne, and Yale's to Catherine Hymners.

While many cultural winds blew about his home, the Tamil was never swept off his feet. He transmuted such influences to enrich his own heritage. Thus you find that violin and clarinet are part of Carnatic music even as the *veena*, *mridangam* and the *ghatam*, the *pann* or the *villupattu* and the great trinity, Thyagaraja,

Syama Sastrigal and Dikshitar, found their afflorescence as part of the Tamil country's music marrying it to other tongues.

Go to Tamil Nadu and see for yourself how tradition or the past shapes the future through the present. Savour the sense of beauty permeating a whole way of life in which woman is supreme. She is the principle of creation inspiring the most beautiful Chola bronzes among those of all the gods of the pantheon, many of whom fortunately are still in worship (the purpose for which they were originally cast by the lost wax process) in Madurai, Kanjeevaram, Kumbakonam, Tiruvanaikkaval, Kanyakumari, Tiruvotriyur and a thousand other temples.

Land of Temples

In this land of ancient temples, their towers of brick and mortar weathering poorly and so renewed from time to time, their stone sculpture still original and not irreparably damaged by zealous renovation, classic stone is at its best in Mahabalipuram (with simple classic lines), in Madurai (rich ornamented style) and the Chola sculpture almost everywhere.

Most of the temples have a temple car and a tank and have annual festivals when God goes out to bless the people, heralded by great music on the Tamil instruments of *nadaswaram* and the passionate *tavil*, by caparisoned elephants, camels and horses, by a myriad lights and parties chanting the Vedas and Tamil hymns.

Look at the richness of dress in Tamil Nadu. The men are simply clad in a white *dhoti* and white shirt, for the women have taken all the rich colours and textures of the silk sarees and the cotton handlooms, the likes of which you shall not see elsewhere. Kanjeevaram, Dharmavaram, Arni, Kodambakkam, Uriyur, Salem, Coimbatore, Kalakshetra—these are synonymns of sarees.

Look at the women, shy, graceful, intelligent. See the way they use flowers and not artificial perfumes to enrich the air: jasmine, *marukozhundu, dhavanam, kanakambaram*, a mixture of flowers called *kadambam* in their long plaits. See the way they move and you would know why sophisticated sensuous dance forms like the Bharatanatyam and simple folk dances like Karagam and Pokkal Kudirai flourish here. Hear them speak and you will marvel at the music of the spoken Tamil, infinitely

varying in its cadence and vocabulary from Madras to Chingleput to Tanjore to Tiruneveli to Madurai to Ramnad to Salem to Kanyakumari.

In Tanjore you will also marvel at the magnificent Brihadeeswara Temple tower whose cupola of a single stone never casts its shadow on the earth; Tanjore, our rich granary, from which also flow the arts. And you will see Muruga with his peacock on every hill.

Products

Tamil Nadu has 37 km of roads per 100 sq km, and 13 active ports, including the expanding ones at Madras and Tuticorin. Of India's total production, Tamil Nadu accounts for 25 per cent of caustic soda, 17 per cent of cement, 16.1 per cent of super sulphate, 31.20 per cent of skins and hides, 14.3 per cent of transformers. Its major industries are sugar, vanaspati, textiles, fertilisers, tyres and tubes (20 per cent of the country's capacity), aluminium, cigarettes and cigars, bicycles, automobiles and accessories, pencils, pumpsets, gases. The Nilgiris no longer merely mean tea, coffee and eucalyptus but also photo films. The local productive labour put the BHEL boiler plant at Trichy and the Hindustan Teleprinters at Madras among the better run national public sector projects. SPIC's fertiliser complex at Tuticorin is a joint sector project which will account for 16 per cent of India's nitrogenous fertiliser production. The Madras Refineries produces 12.5 per cent of the country's indigenous petroleum products. The Salem plant is a consummation on the horizon with its potential million tons including 75,000 tons of stainless steel.

Welfare Schemes

Of the many good things the State Government has in recent years achieved are free compulsory primary education, free midday meals for poor school-children, beggar rehabilitation and houses to replace slums.

Sports

Soccer and hockey are the spectator sports of Tamil Nadu but cricket continues to have a large and informed following. Chepauk cricket crowds still display a sensibility that may be

found in England today. M.J. Gopalan, Ram Singh, Rangachari are charished names. Tamil Nadu won the Ranji Trophy about 40 years ago, with Gopinath and Kirpal Singh as the stars. Venkataraghavan, V.V. Kumar, Belliappa and Prabhakar, Srikkanth are players of national stature, but Tamil Nadu will never go in for a relentlessly batting machine like Bombay. The Tamils prefer subtleties and graces and would rather go for a risky late cut than a dead straight bat.

Music and Religion

Early in summer comes the festival at Tiruvaiyaru, near Thanjavur, the home of Thyagaraja, where the most noted musicians assemble to pay homage to the composer in song. During December and January, when Madras is at its most pleasant climatically, a varied music festival is held in the city, and *kutcheris* (concerts) of Carnatic music may be heard in every town during Sri Ramanavami and other festivals.

A wind instrument peculiar to Tamil Nadu is the *nadaswaram*, resembling a *shehnai*, but quite different from it. It is meant for the open air, and is played on all auspicious occasions, such as the ceremonial processions of temple-cars (termed *ther*) and at weddings. Nadaswaram maestros like the late Rajaratnam have contributed much to the imaginative exposition of *ragas*, and one of the most evocative experiences one can have in Tamil Nadu is to listen, late at night surrounded by a rapt, close-packed crowd, to the *nadaswaram* of some gifted exponent.

The "Voice-Drum"

The *kanjira*, a tambourine with a tympanum of minitor-skin and jingles on its frame, is unknown outside concerts of music in Tamil Nadu. Another percussion instrument peculiar to the region is the *ghatam*, an earthenware pot which, in the hands of a *vidwan*, achieves a sharp but quiet punctuation in the most complex rhythmic patterns imaginable. It often accelerates to a series of bewilderingly rapid, faultlessly-spaced taps and usually culminates in a resounding slap with the open palms as the *ghatam* is thrown up and descends in the air. A characteristic of concerts of Carnatic music is the variety of percussion instruments featured, but what is unique to it is the *honnakkol*, the human voice employed, incredibly but most effectively, as a percussion instrument!

Popular Entertainment

So much for the language, the music and the dance. Tamil Nadu, like other regions, is rich in popular entertainments, ballads, folk-dramas and dances, festivals and public celebrations dear to the heart of the people. Even a mere list of them all would be long, and tell little about them—and there is still much to be said about other features typical of the State. However, an ancient traditional countryside sport exclusive to Tamil Nadu must be mentioned briefly: the southern bull-ring which is, for all its lack of elaborate pageantry and publicity outside its territory, more dangerous to participants than the Spanish bullfight.

The *jellikkattu* (or *manju-virattu*) belongs to the rustic countryside—Tiruchi, Pudukkottai, Ramnad and Madurai districts are the noted centres of this sport. The bulls, specially bred for the sport, are powerfully built, quick-muscled and mettlesome — they are trained to allow no one to handle them except their owners. A piece of bright cloth is tied around the base of the horns, and the gaily decorated bulls are led to a stockade, with a gate opening on to a *maidan*—the exit-lane from this gate is lightly fenced in some areas. Vast crowds of sightseers flank the lane and when the bulls, excited by the shouting and the beat of tom-toms, are released from the gate (singly when full-grown and already with a formidable reputation, or in small groups when small) they career down the lane, the more experienced and dangerous bulls often just saunter down it.

A Dangerous Sport

The grapplers, who line the lane, leap in from a flank and try to hug the hump of the bull, throwing their arms around the hump in a tight lock and hanging on for dear life as the maddened beast bucks and tries to throw the man off its flank—and if he can succeed in reaching down from his hold to untie the cloth around the horns, the victory is his. Bulls with notorious reputations, unconquered for years, are brought to major *jellikkattus*, sometimes from distant villages. This is a sport where strength, skill and lightning reflexes are not enough—much daring is also needed, and it is not unusual for men to be grievously hurt or even killed instantly, at a *jellikkattu*.

Temple Sculpture

Tamil sculpture, though celebrated and extensively studied by savants, is scattered over thousands of shrines, some of them uncared for and little known. Because it has been assayed, not by artists who could apprehend its verve and virtuosity, but by art-critics who were, and are, really archaeologists, iconographers, epigraphists and historians, quite a few masterpieces remain in obscurity. No deep scholarship is needed to identify them—their beauty and elan are obvious.

The terms Pallava, Chola, Vijayanagar and Nayak (post-Vijayanagar) schools are used purely as terms of convenience to indicate period and affinities and not as definitive descriptions. Many hands were employed for the work on a shrine or a part of it, and additions were made to old shrines much later, in a different style—shown by the many outer halls and courtyards added to Paliava and Chola shrines by sculptors of the Vijayanagar and post-Vijayanagar schools—so that the aesthetic quality of the carvings in a shrine is often very uneven.

The late Vijayanagar and subsequent schools are marked by exercises in florid virtuosity. Besides birds with the head of a lion or an elephant and plumes richly carved into intricate-scrolls, and such ornate innovations, there are some sleight-of-hand motifs, what I term puns in stone, such as a monkey with three bodies and a single head, a circlet of men each perched on the shoulders of the one beneath him, and the bull-elephant pun (with the head of the two opposing animals bovine or elephant depending on the angle of view).

Hill of Sacred Kites

Just before noon appear the sacred birds—the twin kites who came wheeling down out of the clear sky to the small shrine on a hillock in Tirukkazhukunram. Translated, the name would mean "Hill of the Sacred Kites". It is situated between Chingleput and Mahabalipuram and is famous for its Siva temple. But this little shrine, 152 metres high, is where the two visitors come every day to be fed by the temple priests. The birds arrive and depart at the same hour every day and this they are believed to have been doing from time immemorial. The kites are supposed to be two saints who rest at Tirukkazhukunram on their daily flight

between Varanasi and Rameswaram. A small but fascinated crowd assembles to watch the fabled birds which arrive an hour before noon.

Vedanthangal Sanctuary

Birds, not of a legendary variety but beautiful all the same, are found in great flocks at the Vedanthangal Sanctuary, 85 km by road from Madras. Every year, after the rainy season, thousands of aquatic birds, such as storks, herons and flamingoes, come to this lovely spot to breed on the trees surrounding a lake. They come mainly from the temperate zone.

Gingee—A Tourist's Delight

The visitor with an eye for historic places can hardly miss Gingee (122 km from Madras by rail). Its magnificent fortifications, which extend over three hills, were built seven hundred years ago, soon after the disintegration of the Chola Empire. Gingee was once a stronghold of the Vijayanagar chieftains, later of the Marathas under Shivaji and, in 1698, the Mughals made it the headquarters of the Arcot Army. In the 18th century, the French captured it and held it for eleven years.

The Fort contains two temples and a mosque—besides Kaliyana Mahal, which is a court hall—a gymnasium and a granary. The most imposing is the Rajagiri Fort, which stands 152 metres high. Gingee has been the scene of many battles over the centuries. It has become famous through a ballad which describes the heroic exploits of Raja Desing (Tej Singh), who was chief of the Fort under the Nawab of Arcot in 1714. The ballads in praise of Desing are popular even today.

Vellore

Vellore stands on the banks of the Palar and has a fort dating back to the 18th century. It was the scene of many a historic siege and battle, the last of which took place during the First War of Indian Independence in 1857. The fort is surrounded by a moat and has massive gateways. The temple, which is derelict and no longer used for worship, has some beautiful sculptures on its ceiling.

Kumbakkonam

Sixty-eight km from Chidambaram, on the banks of the Cauveri, lies the ancient city of Kumbakkonam, in the district of

Thanjavur. A city of great antiquity, it is studded with 18 shrines and has also a Math of Sri Shankaracharya of the Kamakoti Pitham. The bathing festival, which is celebrated once in twelve years at the Sacred Mahamakam Tank, attracts numerous pilgrims. The ancient town has managed to preserve a great deal of its old-world charm. The Kumbakonam College is situated on the banks of the Cauveri. The betel from Kumbakonam is the choice of connoisseurs all over South India.

Sri Thyagaraja

Situated on the banks of the Cauveri, Tiruvaiyyar is 10 km by road from Thanjavur. Sri Thyagaraja, the celebrated saint and composer who lived in the 19th century, attained his samadhi here. Thyagaraja composed more than a thousand songs which are the very core of Carnatic music. Every year in January, a vast gathering of musicians and music lovers assembles here to honour the memory of the great composer.

Tuticorin, a charming town on a terminus of the Southern Railway, is a seaport engaged in a flourishing trade with Sri Lanka. It has a host of thriving industries, among them salt, fishing and pearl-diving.

Rameswaram

Most people who visit Tamil Nadu make it a point to visit Rameswaram. But no pilgrimage to Rameswaram is complete without a bath in the sea at Dhanushkodi, the meeting point of the Bay of Bengal and the Indian Ocean. Dhanushkodi is situated at the southern extremity of the island on which Rameswaram stands. It is the terminus of the Southern Railway, 39 km from Rameswaram, and is the landing-point for passengers from Sri Lanka, with which it is linked by a ferry service.

Coonoor

Coonoor, 11,708 metres above sea level, is located on a lovely site on the mountain rail-route to Ooty. This splendid summer resort offers numerous places of interest. Sim's Park, with its experimental fruit gardens, and the Pasteur Institute are two such places. Spots of natural beauty are Low's Waterfall, Tiger Rock and other promontories and waterfalls around Coonoor.

Kotagiri, 1,982 metres above sea level, 19 km from Coonoor, is reputed to be the first spot developed in the Nilgiris as a summer resort.

Hidden Treasures of Thanjavur

The *Encyclopaedia Britannica* describes the Tamil-speaking people as 'perhaps the greatest temple builders in the world'. It describes the mighty Sri Brihadeeswara temple in Thanjavur, conceived by the great Raja Chola and built by his master architects, as the "grandest temple in India". The temple has gained fame within the State but its grandeur is still not well known to the rest of the country. The main shrine stands at the western end of a vast paved court and contains a huge lingam. The tower is built in the purest Dravidian style and rises to a height of 66 metres. A massive, monolithic bull, chiselled out of a single rock—the second biggest in the country (the first one being in the Lepakshi Temple at Anantapur)—guards the portals of the inner shrine. The motifs of the sculptures are borrowed not only from Saivite themes, but also from Vaishnavite and Buddhist mythology. A recent discovery made in the inner courtyard of the temple has delighted connoisseurs of art—fresco paintings of the Chola period, similar to those in the Ajanta Caves and Sigiriya in Sri Lanka.

The city of Thanjavur, 351 km from Madras, was the capital of the great Chola Empire which flourished between A.D. 10th and 14th centuries. There are no fewer than 74 temples here.

Other points of interest in Thanjavur are the Siva-Ganga tank, well known for its sweet water, and the Schwartz Church, built in 1779 by Raja Sarbhoja or Sarboji as a token of affection and esteem for the Rev. C. V. Schwartz of the Danish Mission. (The missionary was the Raja's teacher and guardian and helped him regain his throne.) The palace in Thanjavur has, in its time, sheltered the Chola, the Nayak and the Maratha kings who ruled this area. It is a cluster of fabulous buildings with huge corridors and spacious halls. Two of the palace towers, the Kudagopuram or the armoury and the Madamaligai or Art Gallery, are visible from all parts of the city. The Saraswati Mahal Library, which contains over 30,000 volumes in Sanskrit, Tamil, Telugu, Marathi, and some European languages, is housed in the palace.

Obscure Shrines

Unique in the annals of our sculpture and unknown outside the pillar-panel of a ruined, forgotten edifice is the Narasimha-Narasimhi pun. The representation of the *avatara* with two flanking, feminine counterparts in the same shape, sharing four hands and four legs between the three of them, is unknown to Hindu iconography, and a triumph of virile, depictive skill.

There are few places in Tamil Nadu where there are no old, decrepit shrines, and visitors to the State will find it rewarding to go round these minor shrines as well. The less obscure shrines can still surprise one with the gusto and charm of particular carvings—like the temples at the foot of the hill at Tirukkazhukunram and near Panruti, the Ramaswami and Ezhai Someswarar temples in Kumbakonam and Tirubhuvanam, and Darasuram, not too far from them, Narttamalai and Moovarkoil (and for something really off-beat Malaiyadippatti) in Pudukkottai, the lesser shrines around Madurai, the comparatively recent temple at Nattarasankottai near Sivaganga, and the shrines in Brahmadesam in the Tirunelveli district.

The towering *gopurams* and spacious calm of even the smaller temples will impress visitors to Tamil Nadu. Many shrines contain depictions of *kolattam* and more classical dances, and of course the god of dance. Nataraja belongs very much to the region. Thanjavur and its surroundings are noted for the superb bronzes of Nataraja, and other gods and goddesses.

Stone and metal last, but wood decays. The carved panels of the *ther* (rath) and the doors of temples are the survivals of an old and almost obsolete art, and the finest examples have a limited life—some are already crumbling. The great wooden door of the Kailasanatha temple in Brahmadesam carries many fine Vaishnavite motifs though it guards a Saivite shrine. The door of the Patteeswarar temple near Kumbakkonam and the *ther* of the Shiva temple at Nedungadi (in Pudukkottai) are among the finest examples of the art.

The Rock Temples of Tiruchirapalli figured in the Carnatic War (1877). The Rock rises to a height of 83 metres. Almost adjoining the main entrance to the staircase, there was a thousand-pillared mandapam. An explosion in 1772 destroyed

the major part of the edifice. Further up we come to a hundred-pillared *mandapam* with a fine platform at the west end of the hall. The last flight of steps leads to the Matrubhuteswara shrine, the main Shiva temple on the rock.

That legendary, polymorphic beast, the yali, with its elephant and lion components varying widely and often with the ears of a ruminant and cornucopia-like horns, has a wide distribution in the South, but as a yali-hunter with decades of knowledge of his quarry, I can say that Tamil Nadu is its true home. Magnificent yalis, belonging to the Pallava and later periods, are found at Narttamalai (in Pudukkottai), around Thanjavur and Tiruchi, and at Darasuram.

The Enchanting Coastline

The palmyra flanks the long Tamilian coastline, from Madras to Kanyakumari, notable for its beautiful sandy beaches. There are many such beaches, among them Point Calimer where the Thanjavur coast projects in a triangle into the sea, so that at its tip the sea runs to the north and the south. Point Calimere is also a wildlife sanctuary, specially noted for its flamingoes, gulls, terns and other water-birds. Other delightful spots along the coast are Pamban (Dhanushkodi and Rameswaram are well known) and the Krusadi islands (where there is a marine biological station) in the Ramanathapuram district, and Tiruchendur, near Tirunelveli, where there is the charming shrine of Subramanya right on the wave-line.

At Ennore, close to Madras, and Pulicat, a little farther away, are shallow, extensive backwaters—both places are delightful picnic spots and both had much importance in the days of the East India Company—the remains of the solid buildings of those days are still to be seen here. Most enjoyable rides may be had in country boats in both places, and in Pulicat, especially, one will see vast flocks of flamingoes, and many other water-birds, such as pelicans, herons and egrets, and ducks of many kinds.

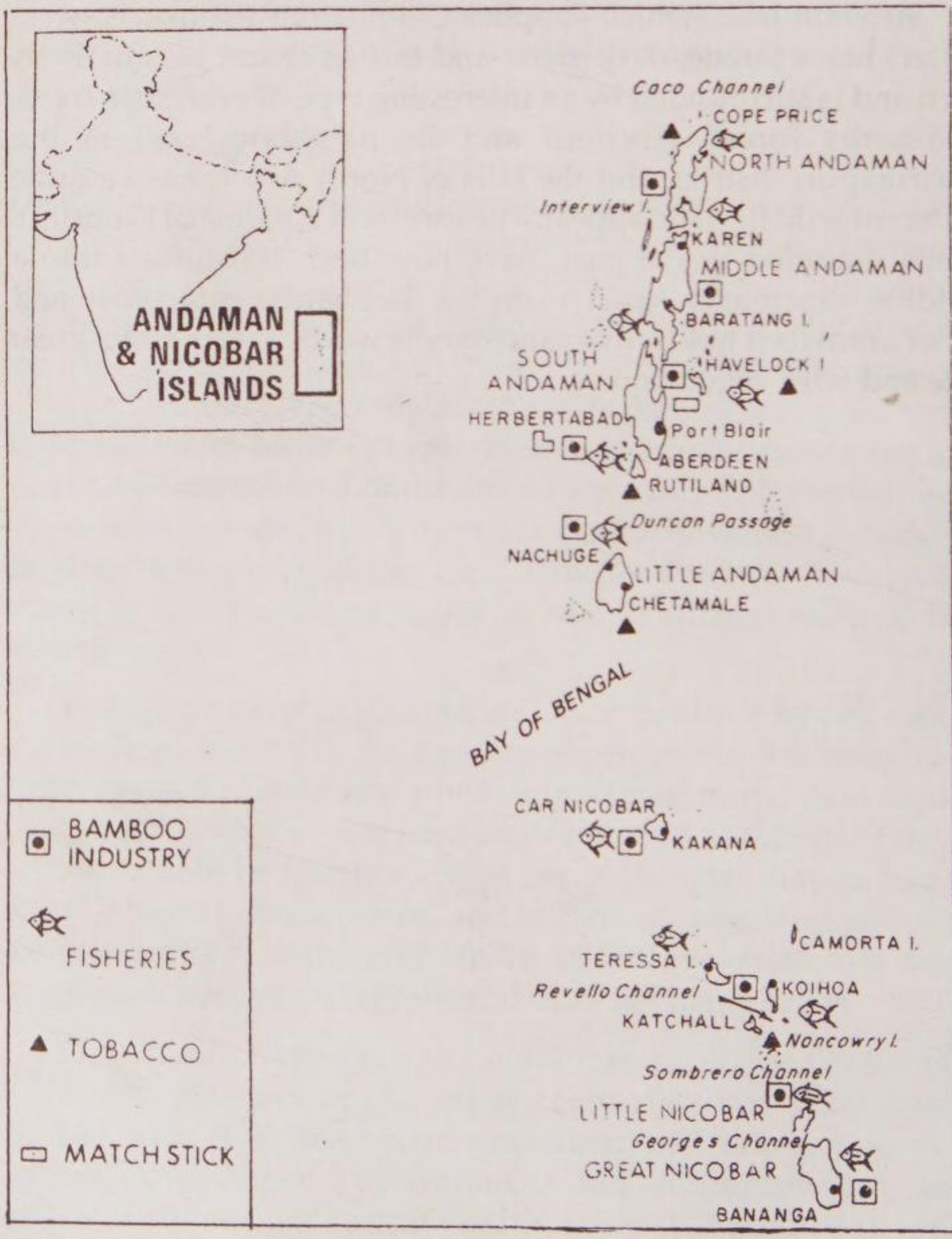
Pichavaram, very close to Chidambaram, is also coastal but has a very different appeal. Here there are some 4,000 canals flanked with thick mangrove vegetation, and one can go in a dugout down them. Pichavaram is still unsophisticated, and largely unknown as an extraordinary, beautiful and individualistic resort.

Kuttralam or Courtallam, on the Palani range of the Western Ghats near the Kerala-Tamil Nadu border, is 58 km by road from Tirunelveli. The waterfalls are formed by a sharp three-stage drop of about 91 metres in the Sittrar. The water is believed to have curative properties. Near the falls, there is a picturesque temple dedicated to Kuttralanathar. The other waterfalls in this area are: the Five Falls, Sitraruvi Falls, the Tiger Falls and the Old Courtallam Falls. Another place of interest is the Chira Sabhai, a beautiful temple.

Siruvani lake (which supplies Coimbatore with such sweet water) has a serene, dark green-and-brown charm peculiarly its own and is surrounded by an interesting type of evergreen trees-and-herbs forest. Anchetti and its neighbourhood in the Dharmapuri district, and the hills of North Arcot, have a quite different wild floristic appeal. The forests of Anaimalai (Topslip), much denuded in the past, have now been constituted into a wildlife sanctuary. Apart from the elephants, gaur, deer and other animals it holds, this sanctuary is worth a visit for its great tree and wild vegetation.

Andaman and Nicobar Islands

Area	:	*8,249 sq km*
Population	:	*1,88,741*
Languages	:	*Hindi, Tamil, English, Bengali*
Literacy	:	*52 per cent*
Crops	:	*Arecanut, coconut, forest produce, fruits, rice, rubber*
Industries	:	*Handicrafts, wood-based industries*



There are over 300 islands in the Andaman and Nicobar Group. In addition, there are over 250 unnamed rock-islets. From north to south, the two groups of islands stretch over a distance of 700 km. Most of the islands bear names which either indicate their geographical shape or their link-up with the 1857 struggle, such as the Guitar Island, Egg Island, Labyrinth Island, Snake Island, Viper Island, North, Middle and South Button Island, Jolly Boy Island, Landfall Island and Neil Havelock Island.

The uninhabited Labyrinth Islands are some of the most beautiful ones in the Andaman Group. There is lush vegetation and beaches all around. Just off the beaches is the underwater world of weirdly-shaped coral reefs and fish.

The islands are a treasure-trove of shells. Nature, it seems, has outdone herself here—the sizes and the perfection of the shells are breathtaking.

Corbyn's Cove is one of the finest beaches in the Andamans. It is a most popular spot. It can be reached on Sundays and holidays.

Madhuban is a must for any visitor to the Andamans. Here young elephants are trained to work with timber logs. The site for the "school" is perfect—the hills behind and the sea in front prevent the tuskers from escaping from it. Watching the elephants being trained is a thrilling experience.

Rose Island brings back the nostalgia of the British days. A deserted place, overrun by tropical weeds and creepers today, it was once the seat of the British Chief Commissioner of the Andamans. The ruins of the old Residency, the church, the garrison, the old bathroom and the hospital are reminders of a bygone era.

To most people the very name Andaman conjures up a picture of Kala Pani (the Black Waters), the name under which

these islands have been known to most of us in India. They were considered a sort of Devil's Island, a penal settlement situated somewhere in the Bay of Bengal, a veritable hell on earth.

Over the centuries the Andaman and Nicobar Islands have had the misfortune of being misunderstood and misrepresented. In the great Tanjore inscriptions of A.D. 1050 the Andamans are called *Timaittiv,* which means "the Islands of Impurity". The Chinese history of the T'and dynasty (A.D. 618-906) describes these islands as "the Land of the Rakshas". The Arab travellers of A.D. 871 described the people living in them as having a "frightening countenance and eyes", "very large feet, almost a cubit in length". An equally misleading description of the people is given in Marco Polo's account of A.D. 1290. He wrote, "The men of this island of Angamanain have heads like dogs, and teeth and eyes likewise; in fact, in the face they are just like big mastiff dogs."

Even as late as the third decade of the 17th century, Master Caeser Fredrike was talking about the islands being inhabited by wild people who "eat one another". Of course, the Andamanese returned the compliment by calling us all *Chauga,* ancestral ghosts.

Just as incorrect, though much more flattering, is Claudius Ptolemy's reference to these islands as being islands of "good fortune". Maybe, he also believed—as the Dutch did and that is why they once tried to conquer them—that somewhere in these islands "there was a well... whose waters converted iron into gold, and was the true philosopher's stone."

The Nicobars seem to have got off rather lightly, because through the centuries they have always been referred to only as the land of "the naked people".

The Andaman and Nicobar groups of islands, also known as the Bay Islands, lie at the foot of the Bay of Bengal between the 6th and the 14th parallel. They comprise two distinct chains of islands—Andaman and Nicobar. From the geological point of view, they are the summits of a continuous lofty submarine range of mountains connecting Cape Negrais in Burma with Achin Head in Sumatra, in Indonesia. No wonder at one time there was the mistaken belief that at some stage in the past there was a

surface link between all these islands connecting them with Burma, on the one hand, and with Sumatra, on the other.

Rich Tropical Jungle

The Andaman group, which consists of a number of hills and some very narrow valleys, is covered all over by rich tropical jungle, the highest hill (2,400 ft) is known as the Saddle Peak. In all there are 204 large and small islands covering a land area of 2,508 square miles. But the three main islands—the North, Middle and South Andamans—adjoin one another so closely that they are known as Great Andaman. Landfall Island, on the extreme north, is 590 miles from the mouth of the Hooghly river. Little Andaman is at the southern extremity. The entire chain covers a distance of 219 miles, but in width the islands are narrow, nowhere being more than 32 miles. Two of the islands, Barren and Narkundam, are of a distinct volcanic origin. The Barren looks something like the Vesuvius. It has a distinct cone shape and, when in 1905 C. Boden Kloss paid it a visit, it was found to be smouldering. Narkundam would appear to have been extinct a long time, but the approach to it is so forbidding, and since nothing grows on this island nor is there any fresh water available, legend has it that the *nark* part of the name is from the Hindi word *narak*, meaning hell.

The original inhabitants of the Andaman Islands are Negrito (not Negro as wrongly believed) and they can be divided, broadly, into three groups: the Andamanese, the Onges, and the Jarawas and the Sentinalese. The birth of a child is a major event for the Onges. They have a low birth-rate and high infant mortality. The tribe lives under the threat of extinction in Dugong Creek, their biggest camp in Little Andaman. Scattered in several bands, they total only 112—a sixth of the number 75 years ago.

Animist Religion

The religion of the Andamanese has been described by Lt.-Col. Sir Richard Temple, who was Chief Commissioner of these islands at the turn of the century, as being "simple animist (which) consists of the evil spirits of the wood, the seas, diseases and ancestors." They believe in an anthropomorphic deity called *Puluga*, who brought about the cataclysm which engulfed the islands and separated the population. And hence so many islands.

According to another legend, it was *Maia Tomola*, the ancestral chief of the nation from whom they have all sprung, who dispersed them after the cataclysm, caused by Puluga, because this cataclysm had caused the subsidence of a great part of the islands and divided the land into the present Andaman Islands. It had also been responsible for drowning a large number of old inhabitants together with many large and fierce beasts who have since disappeared.

How come the name Andaman? Some think that it is derived from *Handuman*, a corruption of *Hanuman*, the mythological Hindu monkey-god who, according to one legend, attempted first to bridge the sea from the Andaman Islands. Marco Polo refers to them as Angamanain which is an Arabic Dual, meaning "The Two Andamans". The Chinese and the Japanese, in A.D. first millennium, knew them as *Yang-i'amang* and *Andaban*.

First Settlement

The modern world heard of the Andaman Islands only in 1788 when Lord Cornwallis, the then Governor-General of India, commissioned Lt. Archibald Blair of the Indian Navy to start a settlement there. The British Government had no intention of forming a penal settlement; the convicts were despatched merely to work as labourers. The settlement was founded in September 1789 at Port Cornwallis (now known as Port Blair, the capital city of the islands). Two years later at the behest of Admiral William Cornwallis, the Government transferred the colony, as also the name Port Cornwallis, to the north-east part of Great Andaman, where Admiral Cornwallis wanted to establish a naval arsenal. But the move turned out to be disastrous. Due to the very insalubrious climate there was so much sickness among the inhabitants and the death-rate rose so high that in 1796 it was decided to abandon it.

For the next few decades, very little was heard of these islands, except in 1839 when Dr Helfer, a German savant, who was killed by the aborigines while in search of gold, and again in 1844 when the two British troopships *Briton* and *Runnymede* were driven ashore duing a severe storm at sea.

In 1857 came the Great Indian Uprising, which we now call the First War of Indian Independence. The British Government

wanted to segregate the large number of "mutineers" and was also worried at the large number of killings of mariners, when their ships were wrecked. So, in 1858 Lord Canning, the Governor-General of India, decided to establish a penal settlement and formally annexed the Andaman Islands to the British Crown. With the rest of India the Andamans too became independent.

Nicobar Islands

The Nicobar Islands lie to the south of the Andamans. These islands have had even less influence from the mainland. They are inhabited by aboriginal settlers, the local tribes. Not all the islands of the group are inhabited.

In the Nicobar group there are 19 islands occupying an aggregate area of 635 square miles. The largest, Great Nicobar, is at the southernmost end. It is hilly and covered with thick forests and has an area of 333 square miles and is the only island in the entire chain to have rivers and streams, the others being rather badly off for fresh water. The most important island is Car Nicobar, flat but lush green, a tiny island, covered with coconut trees. Though only 49 square miles in area, it is the seat of administration and supports a population of 13,504 (according to the 1971 Census) as against a total population of 21,665 in the entire Nicobar group.

Further down South is Nancowrie, reputedly one of the finest natural harbours in Asia. It is situated on an island with the most exquisite coral reefs surrounding it. One does not have to be an underwater diver to pick out the corals and the shells—they are all there, just waiting to be picked. Strewn on the beaches are king shells, queen shells, conch-shells, nautillus, turbos, clam shells—and many more.

Other islands worth a visit are Kardul, Pollomillo, Little Nicobar and Great Nicobar. Great Nicobar is inhabited by an aboriginal tribe known as the Shompens—a quiet tribe that shuns contact with the outside world. These islands become of special interest to bird-watchers between November and March. Among them are the imperial pigeons, green pigeons, babblers, golden oriels, kingfishers, bee-eaters, drongos and egrets.

The waters abound in fish, especially sardines, mackerel and ray. The Nicobarese love fish and, whenever possible, go out to sea to fish. They have various methods, the most fascinating and skilful being harpooning and night-fishing in the coral reefs.

We have known the Andamanese only for about two centuries, but the people of the Nicobar Islands have been known to the world for many centuries. Barring a few Shompens, the rest of those living in these islands are Nicobarese. The Shompens are supposed to be originally a race of Malays, possibly mixed with some South Indians who may have migrated to Great Nicobar in ancient times. But they are so shy that there is very little known about them. They flee at the mere sight of human beings.

Strange Beliefs

The Nicobarese, on the other hand, are quite friendly. They are supposed to have descended from *Talang* emigrants from the Tenasserim coast of Burma. They observe the Malay custom of practising the male *couvade*, which enjoins upon the father of an expected child to lie, along with the mother, in a special lying-in hut provided in every village. A few weeks before the confinement, both husband and wife are prohibited from doing hard work; the father must abstain from enjoying his favourite dishes, and must not attend any social gathering or entertainment. After the birth of the first child, the father has to continue to lie in the lying-in bed. He is treated like an invalid.

The Nicobarese also believe in the great cataclysm that once flooded their land. According to this legend, their land was covered with water. One man, however, was able to swim across to a great tree and lived in its branches until the rains stopped and the flood waters had receded. When he came down, he saw a bitch hitched up on the branches of another tree, its ears spiked by the great thorns of the *kun-hiol*, a thorny palm. He rescued the bitch, took her with him and made her his wife. They lived together and had children and were human. And the Nicobarese are supposed to be descended from them. That is why they wear the *kisat*, a very scanty loin cloth which has a tail like that of a dog. They also wear a band round their heads which has ears pricked up like a dog's.

While European evangelists, despite their vigorous efforts, failed to convert the "natives" to Christianity, an Indian by the name of Vedappan Solomon succeeded; today a majority of the Nicobarese are Christians.

One of the strange rituals practised by the Nicobarese is communing with the spirits of the dead. The skull of the dead person is exhumed, washed in the sea and brought into the house. If the deceased was an ordinary citizen, his skull is reburied after a few days of prayers. If the dead person was an important member of the household, his skull is hung in the middle of the room to ward off evil.

Main Wealth

The Nicobarese are a happy, cheerful lot and have something of the lotus eaters in them. Even today most of them have no value for money and practise the barter system. They love to tend pigs, not because they like eating pork, but because they enjoy hunting the pig. They also love to stage pig fights. But their main wealth is coconut; most of their activities centre on it, and they use it for a variety of purposes. From the leaves are made the thatch used for huts, and torches and sails. From the flowers they make *tari* (toddy). They eat the fruit and drink the coconut milk and extract oil from it. And the shell is used as a cup for drinking water and *tari*.

Although most of the Nicobarese today are Christians, there are still some, mainly on the island of Chaura, whose religion can only be described as undisguised animist.

The Nicobarese love sport, particularly wrestling and canoe racing. In recent years they have also taken to football. But their favourite sport continues to be canoe racing. They love singing and dancing and make use of every occasion to have a feast. It may sound incredible but there are no fewer than ten feasts held in honour of a dead person, the first one being of a sad and solemn nature when no singing or dancing is allowed. Most of the feasts last two days when a majority of the guests stay awake during the entire period.

In spite of a handful of Shompens in Great Nicobar, a few Jarawas and Sentinalese and, maybe, a couple of Onges in Little

Andaman following their Stone Age pursuits, the face of Andaman and Nicobar Islands is fast changing and has, in fact, changed beyond all recognition during the last fifty years. The population is increasing, and there are signs of development and progress everywhere. Jetties and wharves are springing up all over and today it is possible to land in some of the previously inaccessible and unpopulated islands.

Waves of Settlers

To a visitor fifty years ago, on arrival at Port Blair, the first sight would have been that of the hated Cellular Gaol, which stood 75 feet high on a promontory, lapped by the waters of the Sessosotris Bay. It was a seven-pronged puce-coloured brick structure the wings of which were spreadeagled, or, to change the metaphor, like the ribs of an umbrella. Today only three wings remain as a monument to those national leaders who suffered and laid down their lives in the cause of the freedom of the country. For the rest there now stands the impressive 200-bed Gobind Ballabh Pant Hospital.

Once the harbour was desolate as only one ship, *Bahadur*, visited the islands once every three weeks. Today it hums with activity. More than one ship now ply between these islands and the mainland, and many seagoing craft take you either on an inter-island cruise, or carry cargo and passengers from one island to another. You also see sleek ships of the Indian Navy either anchored in the harbour or steaming in and out of it.

Settlers from Mainland

The main change however is in the composition of the people. Once there were only convicts or their families and their descendants living in the cities, but during the last fifty years there have been waves of settlers from the mainland. First came the Moplahs after the Moplah rebellion. They were allowed to bring their families and settled in villages in South Andaman. Then came the Bhantus, a criminal tribe from Uttar Pradesh, who have proved very hardy and excellent cultivators. At one stage, the well-known Anglo-Indian leader of the thirties, Sir Henry Gidney, encouraged Anglo-Indians to migrate to the Andamans. So they too came. At least some of them.

In recent times have come refugees from East Bengal and repatriates from Burma and Ceylon. Nearly 700 Punjabis, comprising 100 ex-servicemen and their families, have been settled in Great Nicobar. Their aim is to establish in Great Nicobar a new Punjab, *Nava Punjab*, as they call it.

"A Miniature India"

There is yet another group of settlers in these islands. They are Karens from Burma. They have been living mostly in Mayabunder in North Andaman since 1925 and originally belonged to the American Baptist Mission. A few years ago, the Burmese Government offered to repatriate them back to Burma. But they refused and instead chose to stay on in India and take up Indian citizenship.

The result of this wave of migrants from the mainland, and Karens from Burma, combined with the descendants of the convicts is that in these islands one finds a true example of national integration. The islands today are like a miniature India. And, although people still know their own regional languages and speak them at home and among others of their particular region, the lingua franca and the language of communication is a simple form of Hindi, what was previously known as Hindustani. Everyone in these islands today speaks Hindi; even the Nicobarese and Karens do so. And the society is completely cosmopolitan. Inter-communal marriages are common. It is not unusual to find a Hindu youth marrying a Muslim young girl or vice versa. And no eyebrows are raised. People profess different faiths but it is a common sight to see a Muslim addressing a Sikh congregation in a Sikh gurdwara on a Sikh holy day or Hindus, Sikhs, Muslims and others observing their festivals jointly and with great enthusiasm.

Luxuriant Forests

The Nicobars, which, to borrow R.L. Stephenson's phrase, could be described as "a grove of palms, perpetually rustling green fan", are eminently suited for growing coconut—and an enormous number of coconuts are produced every year. Besides, the soil is very good for arecanut and tamarind cultivation. In the Andamans, paddy, maize, oilseeds and sugarcane grow exceedingly well. A variety of vegetables are grown and fruits

like papaya, banana, guava and pineapple thrive. In certain areas citrus fruits grow in abundance. Then there are the rubber plantations. Coffee and cocoa too can be grown. Unfortunately, no sustained effort has been made to grow various kinds of spices even though the soil is ideally suited for their growth. But an exotic delicacy found on some of the islands, particularly Katchal, is the Bird's Nest, which would find pride of place on many a gourmet's table.

The main wealth of these islands lies in the luxuriant growth of their forests. Apart from many rare species of orchids which grow in profusion, the variety of timber produced in these islands is to be seen to be believed. The most important and the most valuable are *Padouk* and *Gurjan*. It was *Padouk* that was used for the entire woodwork of the schooner *Lively Lady* in which the lone seaman, Sir Elec Rose, sailed round the world in record time in 1968. *Padouk* is unique inasmuch as it exhibits a variety of figures and a variety of colours ranging from light brown to dark crimson. It is also known for its *Burr*, which is a kind of diseased wood, but the disease only results in a knotty outgrowth on the stem producing beautifully figured timber. There is also Marblewood, most decorative, used for making every kind of ornamental furniture. Felling timber and making furniture are the major occupations of the Island's inhabitants. Weaving mats from Pandanus leaves is an important cottage industry. Other cottage industries include leather goods, handspun cloth and coir mattresses.

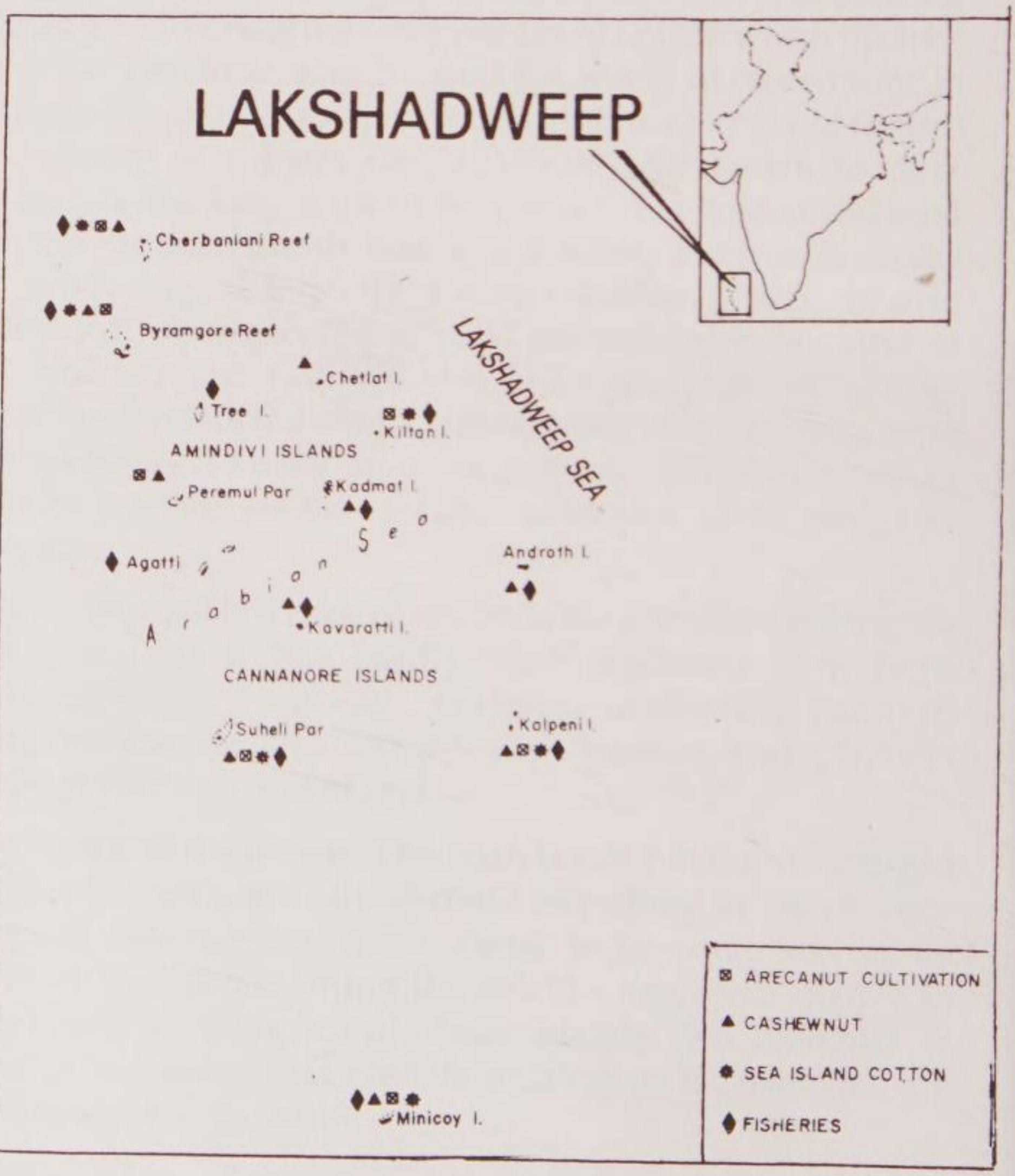
An inexhaustible source of wealth is the abundant marine life in the seas. But it has hardly been exploited. You have everything—tuna, mackerel, sardines, anchovies, pomfret, salmon, prawns, shrimps, silver-bellies, lobsters, crabs, oysters and many other varieties of seafood.

But what of the future? The islands can have a very bright future if only their potentialities could be realised by the powers-that-be. At the moment, there seems to be some sort of an unspecified ban about letting the world—nay, even people in India—know anything about these islands. No foreigner is allowed to visit them. And even those living on the mainland are not encouraged to go there.

In any case, the facilities provided are so few and far between that it is hardly worth anyone's while to make the trip. One suggestion would be to make these islands a sort of duty-free port and put it on the route of the ocean liners. It could also have its own currency like the Hong Kong dollar and thus given an opportunity of turning itself into a centre of entrepot trade. The islands could be made into a veritable haven for those who want to escape the din and noise, the hustle and bustle of the crowded cities of our mainland. For, in beauty and natural scenery it would be difficult to find any place in the world to surpass these islands.

Lakshadweep Islands
(The Laccadive Islands)

Area	:	*32 sq km*
Population	:	*40,249*
Language	:	*Malayalam*
Literacy	:	*55 per cent*
Crops	:	*Coconut, fruits*
Minerals	:	*Phosphates, calcium carbonate*
Industries	:	*Coconut, palm produce, fish produce*



About 200 miles off the coast of Kerala is a fascinating group of islands: the Laccadives, Minicoy and Amindivi—now known as Lakshadweep. They are linked to the mainland by means of steamer services from Cochin and Calicut. In fact, the arrival of a ship from the mainland is an exciting social event.

When the Indian Government first coaxed fishermen in the Laccadive islands to fit motor-boats to their country craft, they were apprehensive. "The sound of the motor will scare away the fish," they said. Similarly, any new technological innovation—like the move to dredge the coral lagoons around each island to allow bigger vessels to come in—is treated as a conspiracy to rob the islanders of their hereditary rights.

The little known Laccadives, shrouded in obscurity for hundreds of years, now promise to emerge into the twentieth century with a bang. The UN Department Programme plans to set up an international tourist complex on the islands, complete with surf-riding, water-skiing and fishing.

It is a frightening thought. For the Laccadives, consisting of 20 tiny islands, have remained cut off from the mainstream of Indian life even after they were constituted into a Union Territory in 1956. For these people who have seldom ventured outside their own minuscule territory, who are orthodox to the core in the practice of Islam (the population is entirely Muslim), who view the Union Territory administration with suspicion if not with hostility, the intrusion of pot-bellied European and American tourists, fleeing from the rigours of winter to bask on an Indian Hawaii, will come as a shock.

This is characteristic of the attempt to impose Western-type solutions of "primitive" societies. What could be easier than leap-frogging into the jet-age, and that too with UN rather than Indian government funds? Yet anyone who has travelled to the islands will recall the shyness with which even a visitor from the

mainland is received. How then will the islanders be able to live with a massive jetset tourist influx?

One can see why the Laccadives were chosen for this dubious development. The beautiful islands are made of coral and together occupy an area of just 28 square kilometres. The most idyllic of them all is Bitra, which is a stretch only a quarter of a mile in area but surrounded by a magnificent 25-square mile lagoon. (It has 112 people—perhaps the world's tiniest inhabited island!) At the other extreme, a picture of stark frenzy is the bird island of Pitty, a few hundred yards of sand with absolutely no vegetation, occupied by nothing else but thousands of raucous sea-birds which live, breed and die there.

Around each island is a coral reef which encompasses the lagoon. These lagoons are about 15 to 20 feet deep, their waters are crystal clear and, at the bottom of each lagoon, one can see the most exquisite flower-like corals. These corals have most beautiful colours and swimming in and out of them are millions of multicoloured fish.

Coral Growth

Very few people in India know that the Laccadives are coral islands, and fewer still what coral islands look like. Each of them rises from the Arabian Sea and surfaces into the deep blue water. Around the island is the coral reef, which encompasses a lagoon, protecting it from the turbulence of the ocean outside. The water in the lagoon is crystal clear and, at the bottom, never more than 15 feet deep, you can see flower-like coral growths, around which tiny fish lurk. For a visitor, fortunate enough to cruise on an administration motor-boat in the lagoon, an islander will dive into the water and emerge with a "branch" of coral, cut off the bottom with a knife.

Main Source of Income

The islands themselves fall very much into a pattern. Apart from some administration buildings near the jetty, the rest of the island is covered by a profusion of coconut and breadfruit trees. Coconut provides the main source of income for the islanders: the copra is bartered for rice with the administration. Coir is also made by women and the sap into vinegar (not toddy because intoxicants are taboo).

Kavaratti Islands

Two of the islands are different from the others. The first is Kavaratti which is among the most picturesque islands. It is the most centrally situated island of the group and, for the visitor, it serves as a base for exploring other areas. Kavaratti is the administrative headquarters of the islands. It has a beautiful mosque with intricate carvings, all executed by the local craftsmen. On the northern end of the island is a small inland lake which provides a beautiful natural pool for swimming.

The Bird Island

An exciting excursion from Kavaratti is to the Bird Island of Patti, about 24 km towards the north-west. Pitti is a barren island—not even wild grass grows there—but it is occupied by several thousand raucous sea-birds who live, breed and die there. Thousands of eggs lie on the white sands. There are tiny baby birds, newly hatched, sitting on the sand, large flocks of adult birds flying overhead almost throughout the day. There are hermit crabs coming out boldly from the rocks and carrying away the eggs to devour them.

A visit to any of our islands is an unforgettable experience. There is a wealth of beauty to absorb; there is serenity to imbibe. So many inspiring impressions remain etched on the mind. The tall swaying palms, the white sands, the glorious sunrises and sunsets, the coral flowers in crystal waters and the multicoloured fish....But longer than others will linger the memory of the sea, with all its changing moods, sometimes soft and embracing under a limp blue sky, at other times wild and tempestuous under a black sky.

The sea calls the tune, the palms sway, a million waves dance and time seems to stop still.

Minicoy Islands

Minicoy, the southernmost and largest island, is also unlike the rest for its islanders speak Mahl, not the corruption of Malayalam which is the Laccadive dialect. In social mores too, the Minicoys are most emancipated. Most of the men are sailors and away at sea, so the women control the island's affairs. In this island paradise, visitors speak dreamily of the promiscuousness of Minicoy women.

Religious Fanaticism

The Laccadives is the popular name for the Laccadive, Amindivi and Minicoy islands; the Centre has now renamed them Lakshadweep or "Rs. one lakh islands". This was the name given to the southern group of islands when the East India Company, having acquired control over them in 1791, extracted an annual tribute of Rs. 1 lakh from the Bibi of Cannanore who was in return allowed to retain possession of them. The northern group, known as the Amindivis, was administered separately from Cannanore and the southern group from Calicut—a practice that continued even after independence, till 1956.

The people are of the same ethnic stock as those on the Kerala mainland. But like the Moplahs, they became converts to Islam after being exposed to Arab influence (through trade). Of course, the religion has been adhered to with much greater fanaticism than on the mainland: quack holy men with "divine" healing powers thrive on the islands and some frenzied religious rituals still survive. The most baneful influence of religion is the ordeal which school-children have to go through—six hours of learning the Koran in Arabic every day.

The Laccadives administration has tried to break the islanders' dependence on coconut cultivation by encouraging motor-boat fishing, and, to a smaller extent, farming and breeding livestock. The incentives offered for fitting motors on to countrycraft are slowly catching on. It makes it very much easier to fish for tuna, with which the surrounding seas are teeming, for tuna has to be doggedly pursued. The fish is still caught with a primitive technique, known as long-line fishing, which basically employs a barbless hook—and lots of elbow power! But the waters around the Laccadives are among the world's most unexploited (and unpolluted) tuna fishing grounds. The administration has already set up a canning factory in Minicoy and plans to introduce trawlers for bigger catches.

Life of Isolation

The soil is sandy and unresponsive to cultivation. Fruits and vegetables are grown in microscopic quantities at the government farms (one on each island) and the rest imported from the mainland.

The only way to reach the Laccadives is by the two ships of the Shipping Corporation of India. The larger one, the *Amindivi*, can carry only 112 passengers. But it is a prize possession—a Rs. 2 crore Yugoslav vessel with air-conditioned cabins! Of course the cabins are only used by government officials commuting to the islands from Calicut or Cochin; no islanders can afford even the ridiculously low subsidised rates (about Rs.40 an overnight cabin berth to Kavaratti). The *Amindivi* is strong enough to brave the monsoon seas while the other SCI ship, the *Laccadivis*, rests during that season. The ship brings vital supplies and mail and its arrival, once every week or 10 days, is eagerly anticipated, one of the pleasurable events in an otherwise drab existence.

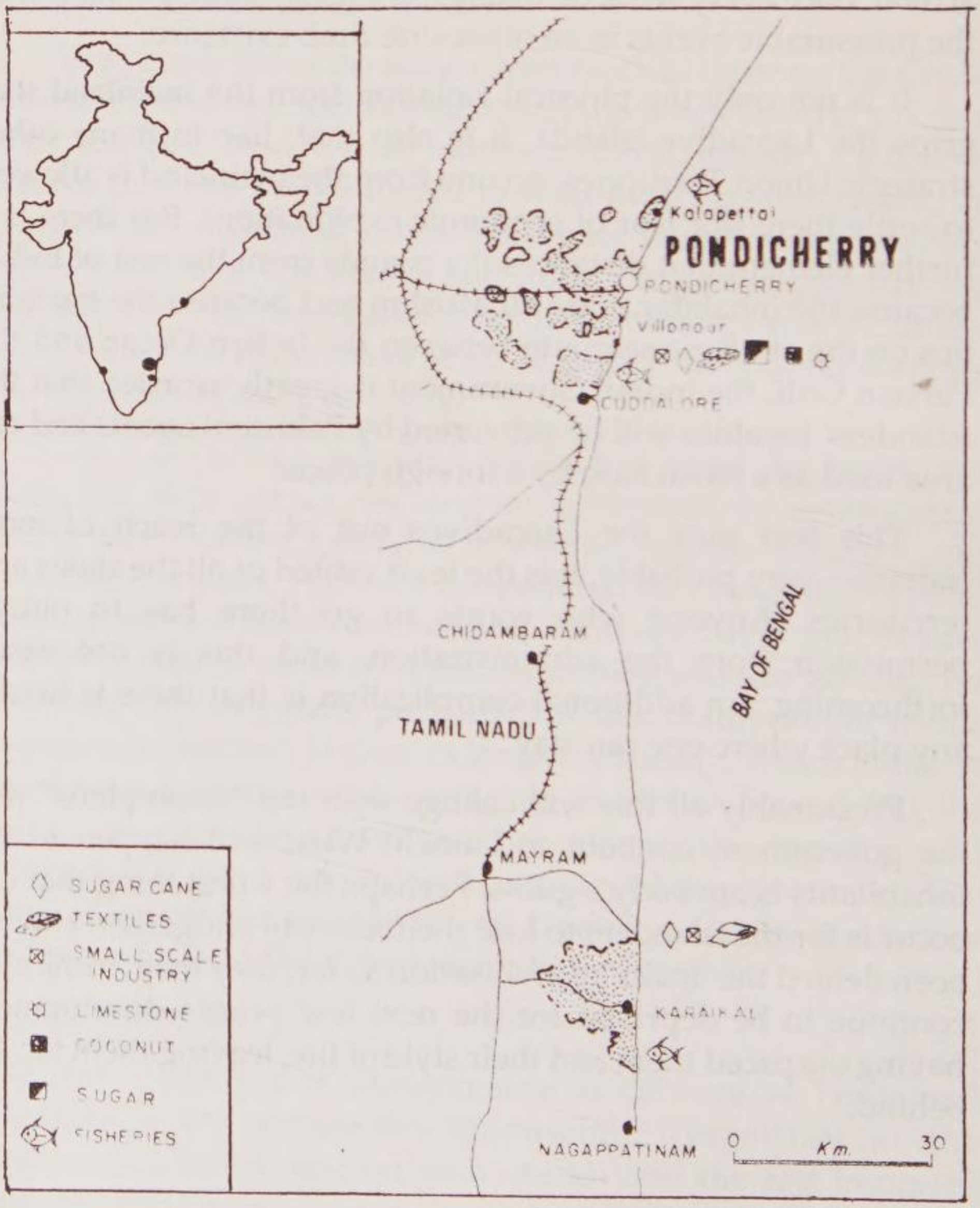
It is not only the physical isolation from the mainland that grips the Laccadive islands. It is also that, like in many other strategic Union Territories, no one from the mainland is allowed to settle there (for fear of economic exploitation). But there is a further element that distances the islands from the rest of India; because the inhabitants are all Muslim and because the territory lies on the strategic searoute between the Indian Ocean and the Persian Gulf, the Indian Government is greatly worried that the islanders' loyalties will be subverted by Pakistani agents and the area used as a naval base by a foreign power.

This fear puts the Laccadives out of the reach of most Indians—very probably, it is the least visited of all the states and territories. Anyone who wants to go there has to obtain permission from the administration, and this is not easily forthcoming. An additional complication is that there is hardly any place where one can stay.

Presumably all this will change with the "crash plans" that the government is about to launch. What will happen to the inhabitants is anybody's guess. Perhaps the worst thing that can occur is for the islanders to lose their identity altogether. Having been denied the 'fruits' of civilisation so far, they may, ironically, continue to be deprived for the next few years—development having outpaced them and their style of life, leaving them far, far behind.

Pondicherry

Area	:	*492 sq km*
Population	:	*6,04,471*
Languages	:	*Tamil, French*
Literacy	:	*56 per cent*
Crops	:	*Cotton, millets, oilseeds, rice, sugarcane*
Minerals	:	*Limestone*
Industries	:	*Liquor, small-scale industry, textiles*



Pondicherry is a capsule of beauty filled with palm-fringed fields. In ancient times, it was known as Vedapuri. It became a French colony in 1675. In 1954, it merged with the Indian Union.

Pondicherry belongs to history—at one time an obscure village, later a centre of trade with the Romans, then a place of learning. The sage Agastya is said to have lived and taught here—at the very spot where Sri Aurobindo started his world-famous Ashram centuries later. It is a place for the mystic, the poet and the revolutionary. Many of our freedom fighters found asylum here.

Pondicherry still retains its French character. It has serene beaches, ancient piers and sleepy little villages which are a tourist's delight.

The European traders and colonists came in the 16th century, and ports along the fabled Coromandal Coast were obviously an important acquisition. In 1673, Francois Martin bought a small coastal village belonging to the Raja of Bijapur from the Governor of Valikondapuram and Pondicherry under its present name was born.

French Influence

Nearly 300 years of French rule, with only brief periods of capture by the Dutch and the English, have given Pondicherry the flavour of a French provincial town.

The town is oval-shaped, with a canal separating the bustling "ville noire" (black town) from the once exclusive French section "ville blanc" (white town). Neatly planned squares of "Places", lead to straight roads running north to south, parallel to the sea. Bisecting them at right angles are other meticulously arranged roads running east to west. Many of the roads, like the names of shops, still retain their old French names, a lingering trace of Gallicism. Elegant whitewashed villas with gardens enclosed by high walls, make you rub your eyes in wonder.

The market place (and commercial areas) is strewn with cafes and bars—a big draw for the thirsty traveller from dry Tamil Nadu.

Pondicherry does not hold much for night-time revellers. We preferred to turn in early most nights and get up in time to watch the sun rise from an upturned boat on the beach. Every morning as the sun peered over the sea, a row of small fishing boats would start out from the south. Sailing one behind the other, they crawled across the horizon, looking like a train of bugs and it was time for the town to awake.

Pondicherry has been—and still is—a refuge for many kind of people: people tired of the ways of this world, hopeful of a new life, a new start in this quiet, peaceful town.

Subrahmanya Bharati, the Tamil poet and revolutionary, found refuge and inspiration in a house at Easwaran Koil which has been preserved by the Government of Pondicherry. Aurobindo Ghose came here as a political exile from British India. He stayed to establish the Ashram which is today the nerve centre of Pondicherry. Here, hundreds of the world-weary from many countries come in search of integral yoga—in quest of knowledge and enlightenment. Some go away disillusioned, searching still. Many stay to begin life afresh.

Wonderland of Fossils

The coconut groves which appear as one approaches Pondicherry conjure a picture of idyllic beauty. Bounded by the Bay of Bengal on the east with a coastal length of about five miles, the town stands only a few feet above sea level, in the alluvial delta of the Ponnaiyar, interspersed with numerous lagoons, of which the Grand Etang or Lake Ousteri is the largest. The river skirts parts of the southern border of the state. The Gingee or Varahandi river crosses it diagonally from the north-west to the south-east, running 34 km in the state. At a distance of seven kilometres from its mouth, it branches into two, the southern branch known as Chunam or Kilinjar and the northern, really a lagoon, known as the Ariankuppam river fringed by coconut palms. This, known today as Arikamedu, is the site of the buried Produke which traded with the Greco-Roman world in the early centuries of the Christian era. The excavations of 1945 have unearthed Arretine

(red-glazed Italian) ware, and jars or emphorae with internal incrustations of Roman wire. To the west of the state is a girdle of low hills, consisting of "Cuddalore sandstones". To the north-west, 20 km from the town, is Tiruvakkarai, a wonderland of fossils, a section of the fossiliferous limestone formation of Cretacean age.

Such is the face of Pondicherry area which covers 492 sq km with a population of over 6,00,000. The Pondicherry state includes the far-flung and scattered areas of Karaikal, Mahe and Yaman, which were earlier also under French occupation. The density of the population in Pondicherry area is quite high, being 982 per sq km as compared with 316 per sq km in Tamil Nadu.

The population comprises Hindus who form the majority (70% in the urban and 92% in the rural areas), Muslims (7% in the urban and $1^1/_2$% in the rural areas), and Christians (23% in the urban and 6% in the rural areas). There are also about 1,500 French families (Indians who have opted for French nationality).

Tamil is the chief language in Pondicherry and Karaikal, being spoken by 85 per cent and above. In Pondicherry urban area 2.9 per cent speak Urdu, 0.96 per cent Bengali, 0.59 per cent, Gujarati, 0.56 per cent Hindi, 0.33 per cent English (1961). French-speaking persons constitute 1.69 per cent of the urban population. Thus the French have not left any permanent or significant impact on the area.

The state contains few resources capable of exploitation. Sugarcane, limestone and lignite are the only items which may support medium or large-scale industries. Forest resources are non-existent. The state does not generate power for its requirements.

The Beach

The beach that fringes the semi-circular azure of the Bay of Bengal is a delight for anglers, swimmers, and bathers and just plain strollers on the warm golden sands. The old pier is now just a broken frame jutting into the sea. But the storm-weathered lighthouse built in 1836 during the time of Marquis Saint Simon, Governor of French India, still stands like a sentinel flashing its beam far into the night.

Midway down the 1,500 metre promenade along the beach is the Place du Republique, now renamed Gandhi Square. The proud statue of Dupleix, which stood there on its sculptured pedestal, has been removed to an inconspicuous corner of the French Consulate. In its place is a recently erected statue of Gandhiji, surrounded by eight tall carved pillars, said to have been brought by the French from their fort at Gingee.

Across the road from the Place is the Hotel de Ville—not a hotel as one might think, but actually the Town Hall. Next to it, the War Memorial erected by the French in memory of the soldiers who "died fighting for their country during World War"! A black statue of a soldier with reversed arms stands before the inscribed panel facing the sea.

Further down is the Duoane-Customs, a reminder of the days when Pondicherry was a rendezvous for smugglers, and at the southern end, the new pier with its roadstead projecting into the sea.

The Institute Francois at the other extreme of Cours Chabrol is a research centre of Indian culture, established by the famous indologist, Dr Filliozat. A scientific and technical section was recently added to the institute.

Around the corner from here is Aurobindo's Samadhi. The white monument under which he is buried is decorated daily by a devoted band of Ashramites with a profusion of flowers.

The food in Pondicherry is as cosmopolitan as its people. We were staying at an Ashram guest-house, so we could eat at the Ashram dining hall where the food is simple, decent and cheap, but a little monotonous. We liked to intersperse it with different types of food in different restaurants.

Cafes in the town offer quite a variety, with a predominance of South Indian style food. French *haute cuisine* is a speciality at the fine Hotel d'Europe, and the more adventurous can sample Far Eastern cooking at the informal Cafe Viet Nam. Writes Firoza Unwalla, "Our soup was delicious, but with a generous helping of ants."

On Rue Jawaharlal Nehru (formerly Rue Dupleix) is the Raj Nivas, official residence of the Lieutenant-Governor of

Pondicherry. The lawns are strewn with monolithic pillars and stone carvings, the best known among them being that of Vishnu in his Varaha Avatar carrying Bhoomidevi, the Earth Goddess.

Opposite the Raj Nivas, on Rue de Ranga Poulle, is a well-laid-out garden with flower paths, lawns and fountains. The road is named after Anandarangam Pillai, Dupleix's trusted interpreter. Pillai's diaries, which throw light on many happenings of historical importance, are preserved in the Romain Rolland Library or Bibliotheque Publique on Rue Capucine. The library, founded in 1827, has a collection of rare books and manuscripts. Attached to it is the Archaeological Museum which contains valuable finds dating back to the 1st century, unearthed at Aribamedu, as well as age-old treasures from Poduca, the Roman city that once flourished near Pondicherry.

To the south of the town lies a European cemetery with many interesting monuments. Nearby, at the junction of West Boulevard and Rue de Bussy, is the vast cool green of the beautifully maintained Botanical Garden. Laid out in 1826, it has a large variety of exotic plants from many parts of India and abroad.

The modern aquarium maintained by the Fisheries Department has a collection of rare ornamental fish and gives an idea of various methods of fishing.

At Dhanvantrai Nagar to the west rises the impressive medical complex named after Nehru—the Jawaharlal Institute of Postgraduate Medical Education and Research, or JIPMER as it is known.

A pleasant 13-km drive from Pondicherry takes you to Ousteri, a placid lake set in the midst of lush greenery. Lake Ousteri is a popular spot for boating and picnicking.

Eglise de Notre Dame des Anges, the square-towered church in Rue Dumas, was built in 1856 by Louis Guerre. A large oil portrait presented by Emperor Napoleon III hangs in the church. A white statue of Joan of Arc, flag held aloft in her right hand, stands in a spacious garden outside, the imposing Roman architecture of the church providing it an impressive backdrop.

Originally built by the Portuguese in 1691, the Eglise de Notre Dame de la Conception was renovated by the French in 1765.

The Red Church

The most beautiful church in Pondicherry is the Eglise de Sacre Coeur de Jesus on Southern Boulevard. The Gothic towers of the Red Church, as it is often called, rise impressively across the road from the railway station. In the cold silent interior, stained glass panels depict events from the life of Christ. Sunlight filtering through the stained glass windows throws a many-coloured carpet over the pews and on the floor.

Hindu Temples

Pondicherry's Hindu temples go back to an even more distant time. The temple of Sri Thirukameswarar at Villianur, 8 km from the town, was built in the 12th century. The car festival here attracts thousands of pilgrims every year.

More ancient still is the Thiruvandar temple dedicated to Shiva. It dates back to the 7th century and is noted for its fine sculptures.

Right in the town at Rue Orleans is the Makula Vinayaka temple. Friday is a special day for this shrine. Hundreds of devotees flock to it from all over the town, believing that the reigning deity favours them with success in all their ventures.

A common spectacle at the religious festivals in Pondicherry is fire-walking. Devotees work themselves into a trance and walk over a bed of burning charcoal without scarring the soles of their feet.

Near the main road going from Pondicherry to Cuddalore is a tiny village called Bahur. The swift rhythm or the "taalam" of cymbals and the mridangam breaks into the stillness of the early morning. The rich and powerful noise of the Nadaswaram rises up in the air. With great clanging, the priest in the Mulanadar temple swings the tongue of the big brass bell. And the village starts coming to life.

During the Pallava period, this small village was an important town and a seat of learning with a Sanskrit college. The Pallava king Nandivarman married Sankha, a Rashtrakuta

princess. As part of her dowry, the princess brought a sculptor whose superb bas relief panels, unusual in style for this area, decorate the facade of the splendid Mulanadar temple.

Auroville

In 1914 Mirra Richard, wife of a French diplomat, came to Pondicherry. She and Sri Aurobindo immediately recognised the "spirituality" of each other. She returned in 1920, this time to stay. The Divine Mother, as she was called by Aurobindo, took over the management of the Ashram, developed new activities and showed each devotee his path to the new consciousness. She was the driving force behind the new international township of Auroville on the outskirts of Pondicherry. Right up to her death in 1973 at the age of 95, this remarkable French-woman guided and inspired every single activity of the Ashram.

The Ashram is truly a marvel of organisation. Its all-embracing activities seem to influence almost every aspect of life in Pondicherry. The industrial and agricultural units of the Ashram make everything from bread, textiles and furniture to paper and perfumes. They grow fruits and vegetables and rice. They have their own printing works. They run libraries and guest-houses, even boutiques and an art gallery. They stage plays, dance and musical performances and show films in an open-air quadrangle or in their auditorium.

Over 200 men and women of different nationalities have made their home in Auroville. They live in enclaves, significantly named 'Promise', 'Hope', 'Peace', 'Aspiration'. The town is self-contained with its own agricultural farm dairies, orchards, gardens and industries. The plans for the 'Bharat Nivas', the Pavilion of India, and the 'Matrimandir' (Temple of Mother) at the centre of Auroville have been completed.

Young men and women from many parts of the world—from the US, Canada, several European countries, Japan, Indonesia, Tibet and India—are working together to realise Aurobindo's ideal, giving shape to the city that "belongs to no one in particular, but to humanity as a whole".

Daring designs and striking futuristic structures are coming up amidst green orchards and fields in what used to be great stretches of open barren land. It is the work of architects and

engineers from different countries, under the supervision of the French chief architect, Roger Anger. Indications are that when it is finished, Auroville will be a unique experiment in architecture and urban planning in education and a new lifestyle.

Eventually there will be 50,000 residents living in Auroville. The city will have four zones: residential, cultural, international (with pavilions from different nations of the world) and industrial. Nothing necessary for life will be forgotten.

At present there are nine picturesquely named settlements. Already, the pioneers are living in the first experimental buildings, and the dynamic influence of Auroville is felt by the surrounding villages where electricity has been brought in, water supplied, health centres and schools set up.

Auroville is clearly an experimental city like no other in the world today. It could be a pointer to the future—Aurobindo's "new consciousness" becoming visible in a city.

Cosmopolitan Atmosphere

Back in Pondicherry, the town's truly cosmopolitan nature strikes you with a new force. Here, in this land of tradition, is a place where foreigners and local people, fair-skinned and dark, live and work together with no trace of a barrier, where East and West meet and mingle naturally. This is the place where the idea of Auroville began, where the Mother's utopian dream of a universal city was born and nurtured. This is the place where the dream has been lived, unselfconsciously, for years.

Karaikal

Karaikal, situated in Thanjavur district of Tamil Nadu, had been handed over to the French by the ruler of Tanjore in 1738, although the French did not exercise any control over it until 20 years later. The English drove out the French from this area in 1760 and again in 1768. It was restored to the French in 1817.

Nearly 161 sq km in area, Karaikal is situated on one of the estuaries of the river Cauveri. It has a population of 1,00,000 spread over 118 villages. Hindus form the majority community here and Muslims come next, unlike Pondicherry where Christians form the second major community.

A unique temple of antiquity at Karaikal is that of Jatayeswaraswami. A festival is held here every year in honour of Jatuyu, the eagle who resisted Ravana while the latter was carrying away Sita.

On the 15th of August, the Catholic Church celebrates the Therharavu Matha ("Mother who consoles the afflicted") festival when the statue of the Blessed Virgin is taken out in procession.

In the month of February, Muslims observe the Kandoori festival at the Dargah at Karaikal. It is in memory of Syed Dawood, a saint born at Bokhara, who came to India as a seeker. He died in 1829, at the age of 120.

Mahe and Yanam

A pocket in Kerala, 10.4 sq km in size, Mahe lies on the estuary of the river known by the same name, 16 km south of Mangalore. It has a population of a little over 23,000. The French had obtained Mahe from the ruler of Badagora in 1721. Like Karaikal, Mahe too had been twice captured by the British.

Unlike Pondicherry and Karaikal, Mahe is a hilly area, abounding in coconut trees and marked by all the beauty characteristic of the Malabar coast.

The shrine at Mahe dedicated to St. Teresa Avila is believed to be the oldest Catholic place of worship on the Malabar coast. It was built probably in A.D. 1736.

The people who maintain the shrine are not all Christians—it is sacred to a large number of local Hindus and Muslims also. During the annual feast of the shrine on the 14th and 15th of October, over one lakh pilgrims flock there to witness the revelation of St. Teresa's statue.

Yanam, about 20 sq km in area, is a small town situated in the East Godavari district of Andhra Pradesh, not far from Kakinada. The French had founded their settlement here in A.D. 1731. The population of Yanam is a little over 8,000. The Coringhee river divides the region into two parts. The town can be reached by bus on the Kakinada-Rajahmundry road.

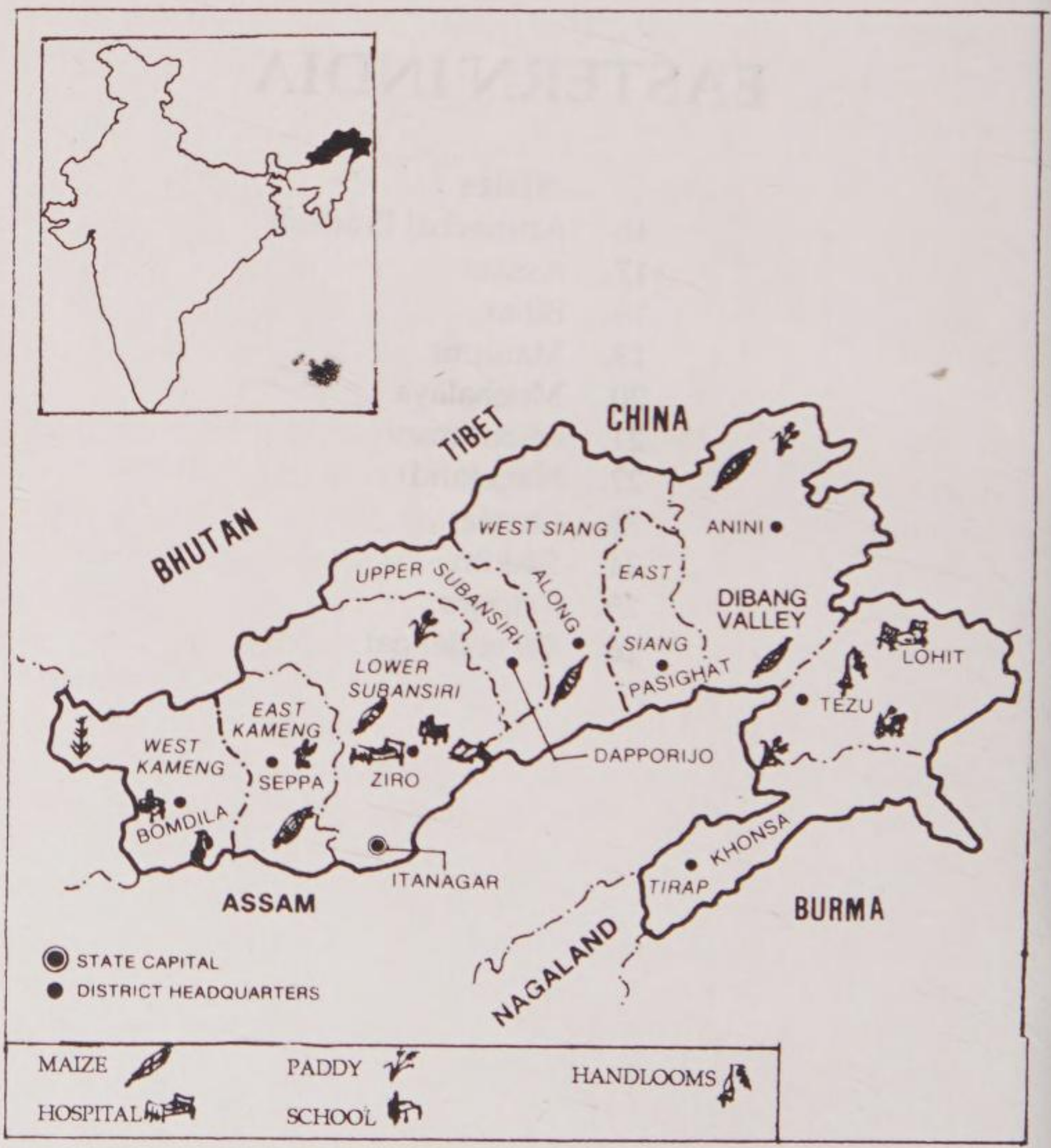
EASTERN INDIA

States

16. Arunachal Pradesh
17. Assam
18. Bihar
19. Manipur
20. Meghalaya
21. Mizoram
22. Nagaland
23. Orissa
24. Sikkim
25. Tripura
26. West Bengal

Arunachal Pradesh

Area	:	*83,743 sq km*
Languages	:	*Tribal*
Population	:	*6,31,839*
Literacy	:	*21 per cent*
Crops	:	*Forest produce, fruits, rice*
Industries	:	*Wood-based industries and cottage industries*



Arunachal Pradesh (previously known as NEFA or North-East Frontier Agency)—the land of the rising sun—came into existence in January 1972, as a Union Territory under a Chief Commissioner. However, later on in 1987, it acquired the status of a State. It consists of five districts named after the principal rivers that form their drainage. It is bound on the west by Bhutan, on the north by the Tibetan region of China, on the east by Burma and on the south by Assam. Its population is a little over half a million, most of whom practise a form of religion based on propitiation of the elements, such as fire, water and air.

Tibetan Affinity

The inhabitants of the extreme northern and western regions have had age-long economic and social contacts with Tibet and Bhutan, so that their language, religion, dress and social habits have strong Tibetan affinities. The extreme eastern regions, on the other hand, have been subjected to influences, from Burma and there are a number of small settlements of people of Burmese origin, known as Khamptis and Phakials, who have maintained their identity as Buddhist communities in their adopted homeland. Whereas the Buddhists of the northern and western border are of the Mahayana School (the so-called Greater Circle), the Khamptis and Phakials originating from the Shan areas of Burma are of the Hinayana School (the Lesser Circle). The inhabitants of the southern fringe of Arunachal, particularly the villages along the plains and lower hills, have had traditional economic and social contacts with the Assamese and have also some knowledge of the Assamese language.

The main bulk of the inhabitants in the interior hills, until recently, had little contact with the outside world. Of Mongoloid stock, they speak their own languages, which are mainly of Tibeto-Burman family.

Geological Investigations

Before Arunachal Pradesh became a Union Territory, it was administered by the Governor of Assam. The administration in Arunachal Pradesh, in any real sense, is a creation of the last 25 to 30 years. This, however, does not mean that the British had no contact with, or had conducted no explorations in, the area during their regime.

After independence, the hill people of NEFA had the same opportunities available to them as to the rest of the country in the field of education, health services and general development. Steps were initiated to shift the various district headquarters from the southern periphery of the region to the more central regions within the hills, so that the administration could remain in closer physical contact with the people.

The most significant difference between Meghalaya and Arunachal Pradesh is that whereas Meghalaya, when born, was a full-fledged state after passing through the usual administrative processes of a century and a half. Arunachal Pradesh had emerged as a Union Territory within the short space of 30 years and a state in 1987.

The economy of the two areas is basically not much different. It is essentially an agricultural economy and, until recently, the people practised mainly shifting cultivation, with rice as the staple crop. Both areas have rich possibilities of horticultural development and efforts are being made to set up large and small-scale units for canning fruit products. While geological investigations in Arunachal are still in progress, investigations in Meghalaya have revealed extensive deposits of high-grade limestone and coal.

New Avenues

The emergence of Bangladesh has also opened up prospects of resuming traditional trade relations. The entire communications pattern of Meghalaya, and, indeed, of the whole north-eastern region, will change radically with the opening up of river routes through Bangladesh. The impetus that this will give to the setting up of new industries, with more accessible markets, is sure to be felt in the near future.

The Meghalaya Government is already examining the possibilities of establishing a 400-megawatt thermal plant in the Garo Hills. Implementation of the several hydroelectric projects that are under investigation will go a long way towards meeting the chronic power shortage that is impeding industrial progress in West Bengal. Although a number of industries, such as paper pulp, cement, plywood and chemical oil, are under process of investigation, in both Meghalaya and Arunachal, it will take some years before they can be finally established and geared into production. With the setting up of a common grid between the north-eastern region and the rest of the country, a market will be available for the practically unlimited hydroelectric and thermal power potential of this area.

Rich Flora and Fauna

The main charm and delight of the region is its flora and fauna. While the mutiny was raging in all its fury in 1857, the elegant lady's slipper orchid, recently discovered in the north-eastern hills, was exhibited for the first time in London. Within twenty years, it became extinct in western countries through lack of expertise on its care and nobody knew from where it had come. The offer of a £ 2,000 reward led to its re-discovery in 1905 in Bhutan and the lower hills of Kameng district in Arunachal. And so the lady's slippper orchid (*Curripedium fairieanum)* has come to be known as the "lost orchid".

The late Kingdon War had, in more recent years, written eloquently and profusely of the multifarious species of rhododendron and primula to be found in these botanically imexhaustible regions.

Arunachal is a rich treasure-trove of hundreds of plant forms. It has over 550 species of orchids, all growing in their natural state and in abundance. The Lost Orchid once believed to have been totally extinct, has now been rediscovered in Arunachal.

As for the fauna, Arunachal continues to be one of the few strongholds of the Indian elephant, the tiger and the leopard, the sloth bear and the Himalayan black bear, the wild buffalo and the gaur, all of them exist in Arunachal, safe from the hunting instincts of man.

Once you step into Arunachal Pradesh, it won't take you long to realise that here man, beast and nature co-exist in all their primitive glory. The anthropologist, the archaeologist, the naturalist—all three will find Arunachal Pradesh a rich treasure-house.

If you have your "Inner-Line" Permit, you can drive into Arunachal Pradesh either through Tezpur (Assam) or North Lakhimpur (Assam), both on the south bank of the Brahmaputra. You can, of course, fly into either of the two towns from both Calcutta and Guwahati.

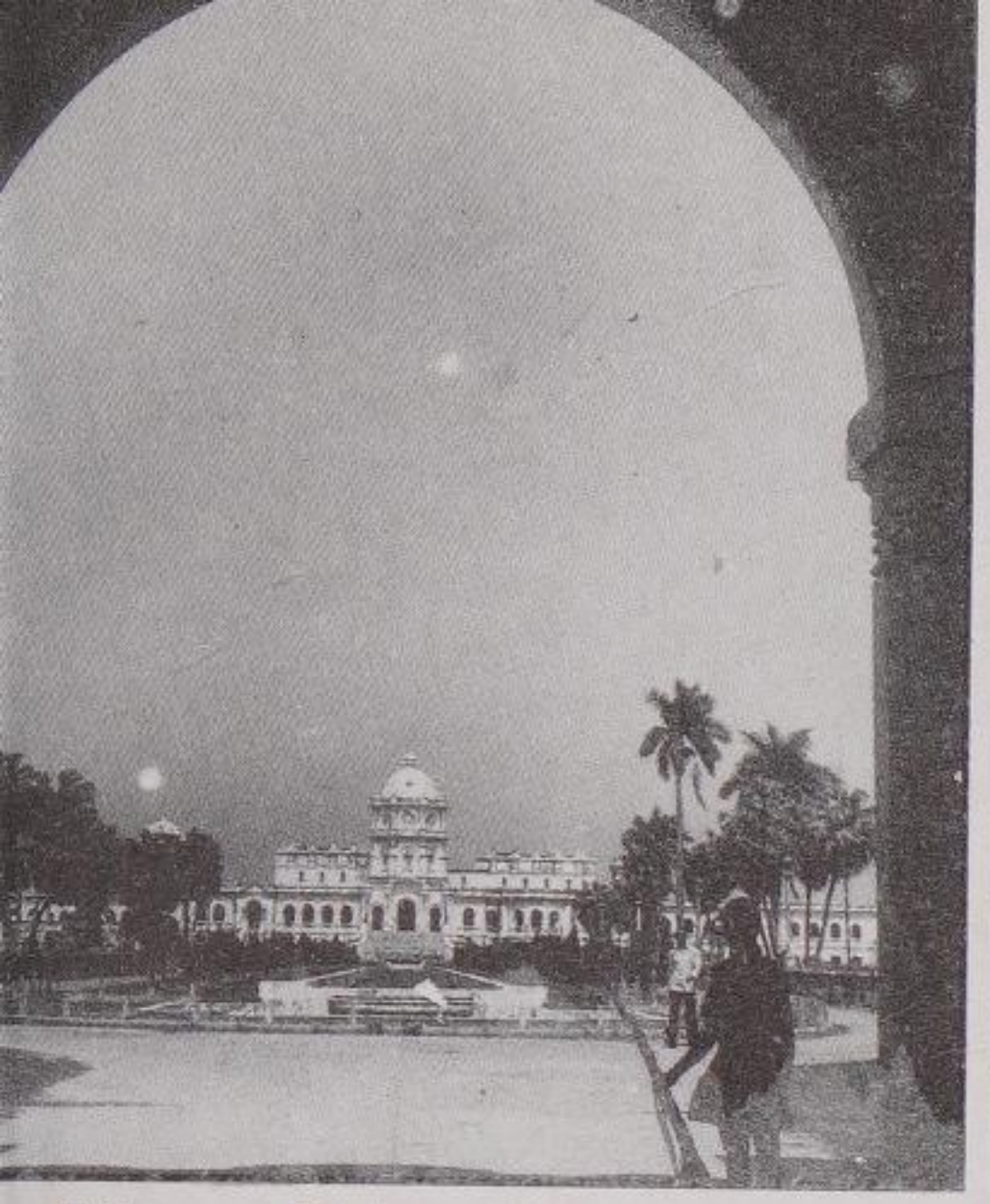
Places of Interest

In the Lohit district of Arunachal Pradesh is the famous pilgrimage centre of Parasuram Kund. Every year on Magh Sankranti pilgrims arrive here in great numbers to have a holy dip in the Kund. For, as legend has it, it is here that Bhagawan Parasuram washed away the sin of matricide. It is here that the Brahmaputra enters the plains of Assam after its journey as the river Lohit through the mountains of Arunachal.

In the same district, at the foot of the Nishmi Hills, lies the fortress of King Bhismaka. Known as Bhismaknagar, its fortress is virtually impregnable, being bounded on three sides by an eastern rampart and on the fourth by a mountainous wall. Within 15 km of this fortress are the ruins of a Shiva temple. Rows of bricks marking its foundation still exist here.

To the west of Bhismaknagar, there are the ruins of what must have been a town of some importance. Bathing ghats, brick steps and pillars, even a few broad and high roads, lie in various stages of ruin.

In the lower region of Siang district, about a kilometre away from Likabali, archaeological excavations have yielded relics of historical significance. Known as Malinithan, it is believed to have had a number of temples. One of the most impressive finds here was of a life-size sculpture of a Nandi bull, commonly associated with temples dedicated to Shiva. Unlike other historical ruins found in Arunachal, Malinithan relics are entirely of stone, whereas the others were mostly of bricks. These relics are now being systematically restored.

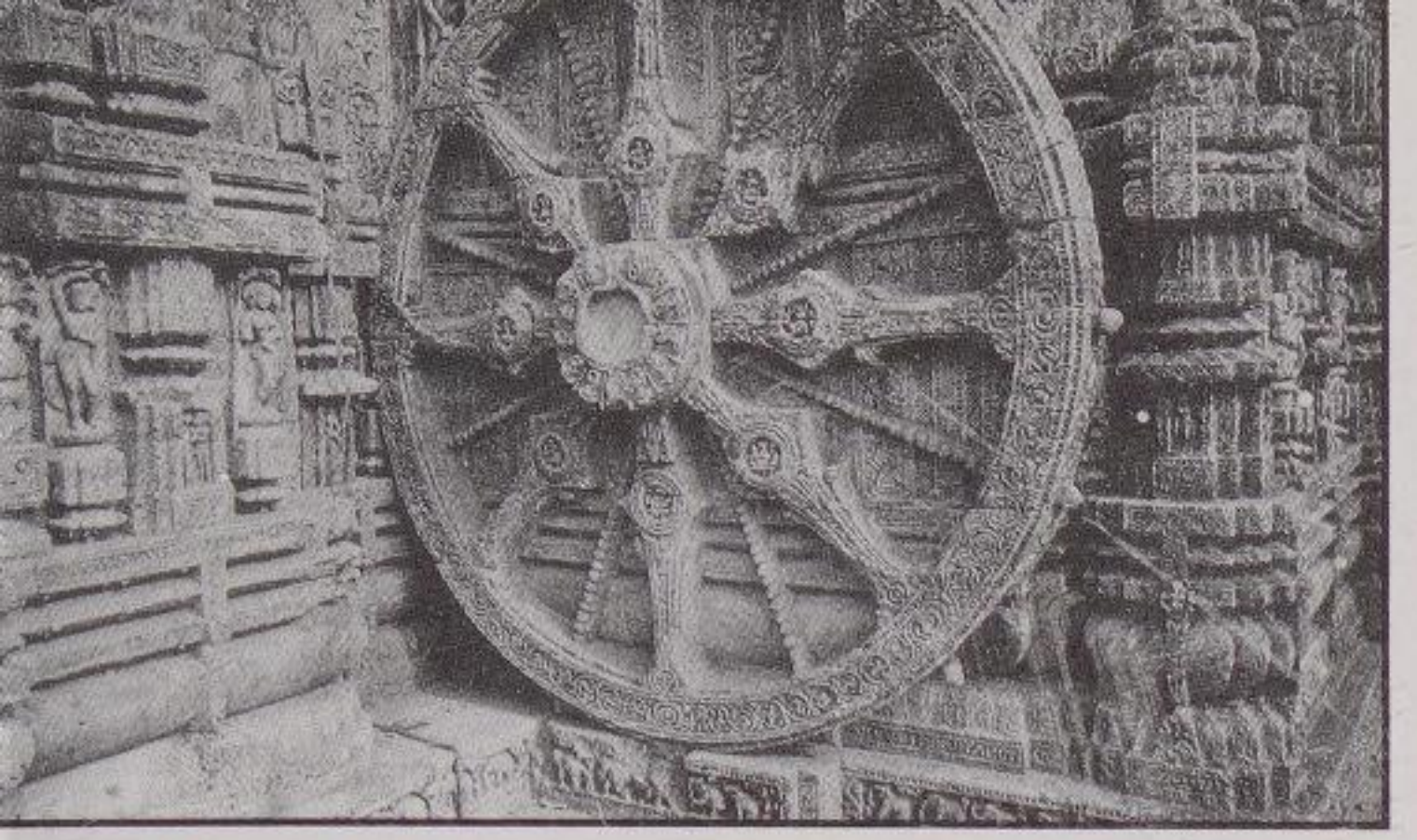


Ujjayanta Palace, Tripura

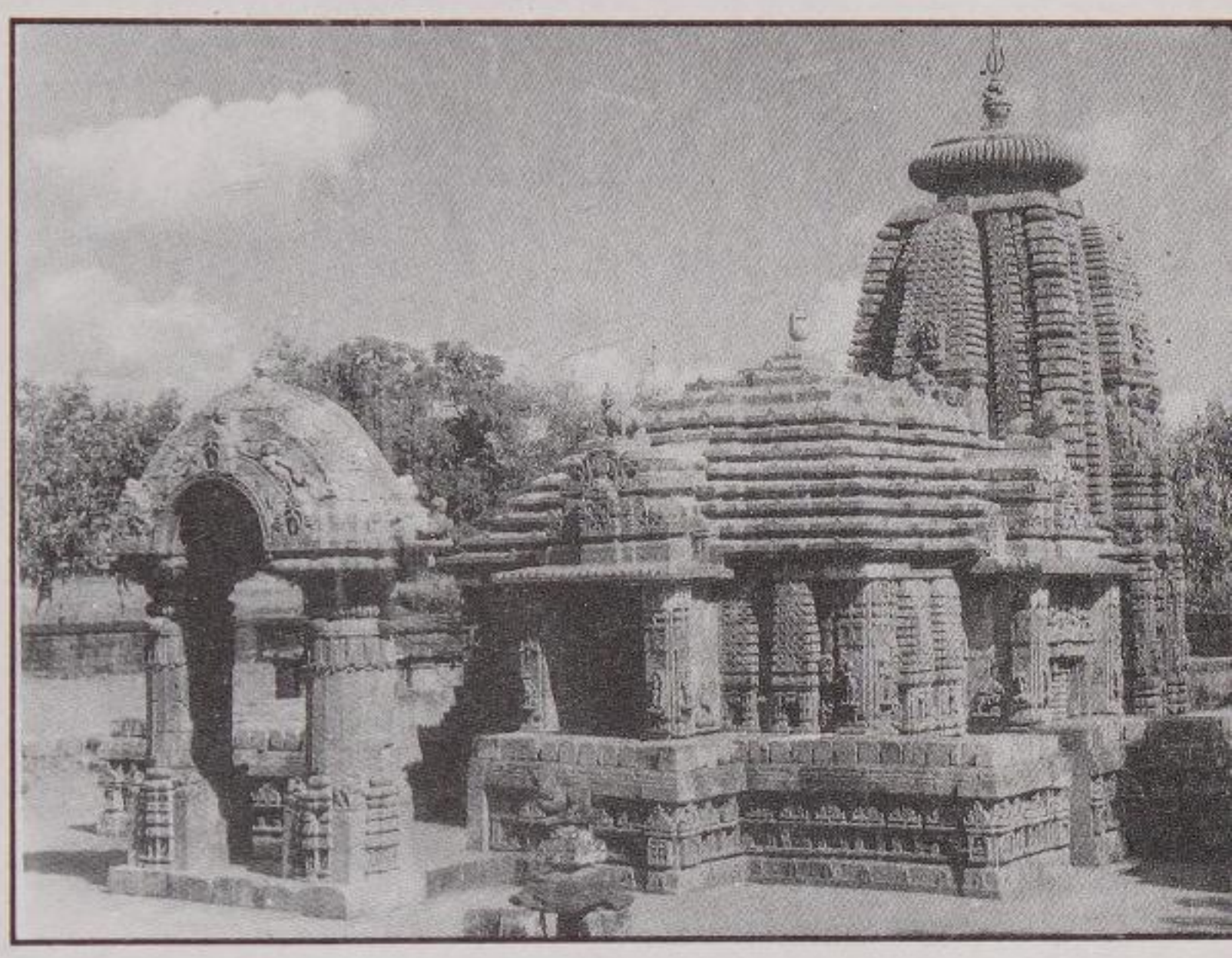
An Agami in ceremonial dress

Cathedral, Shillong

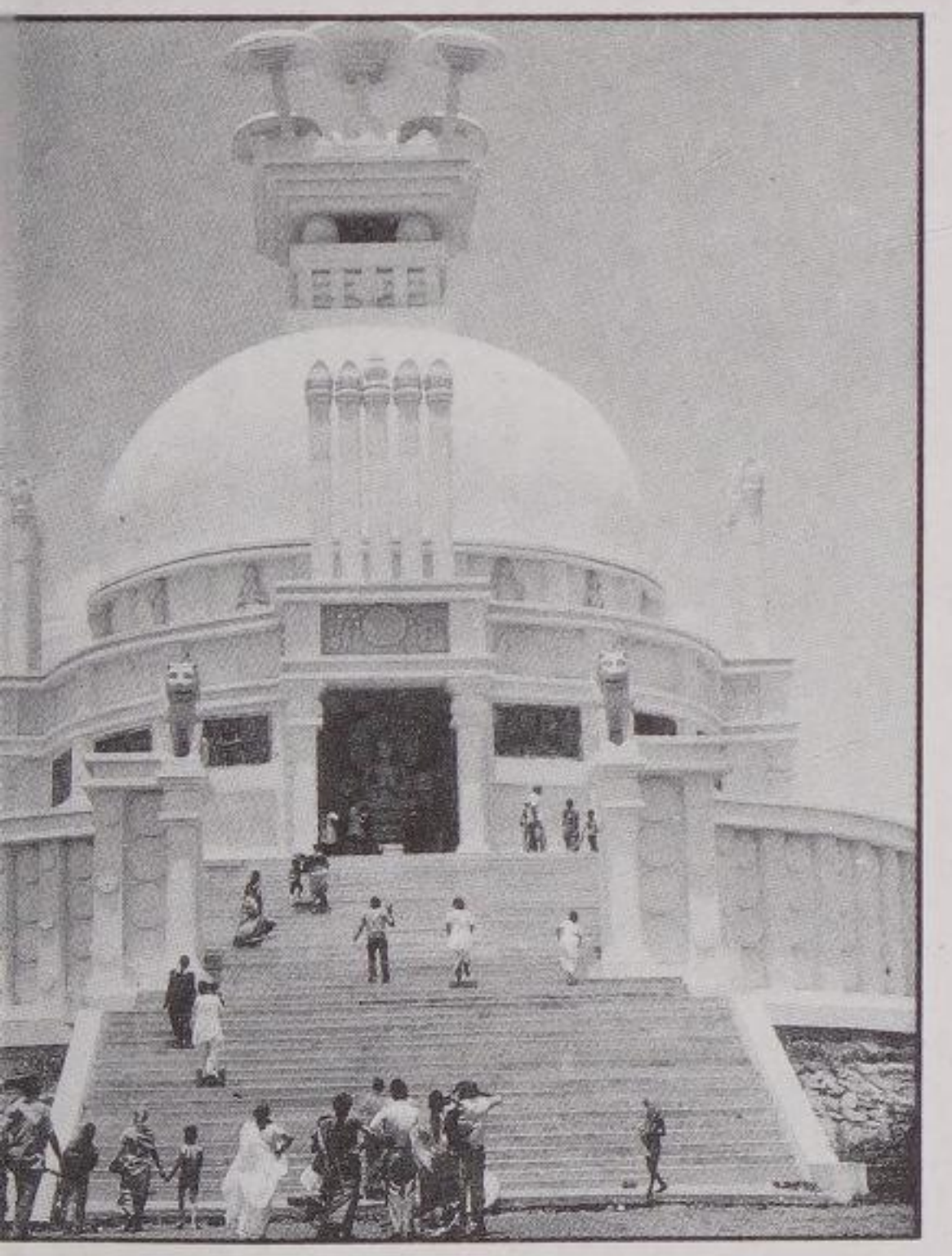
Kaziranga Sanctuary, Aassam
Mawsmai Falls, Meghalaya
Victoria Memorial, Calcutta



onark Temple, Orissa

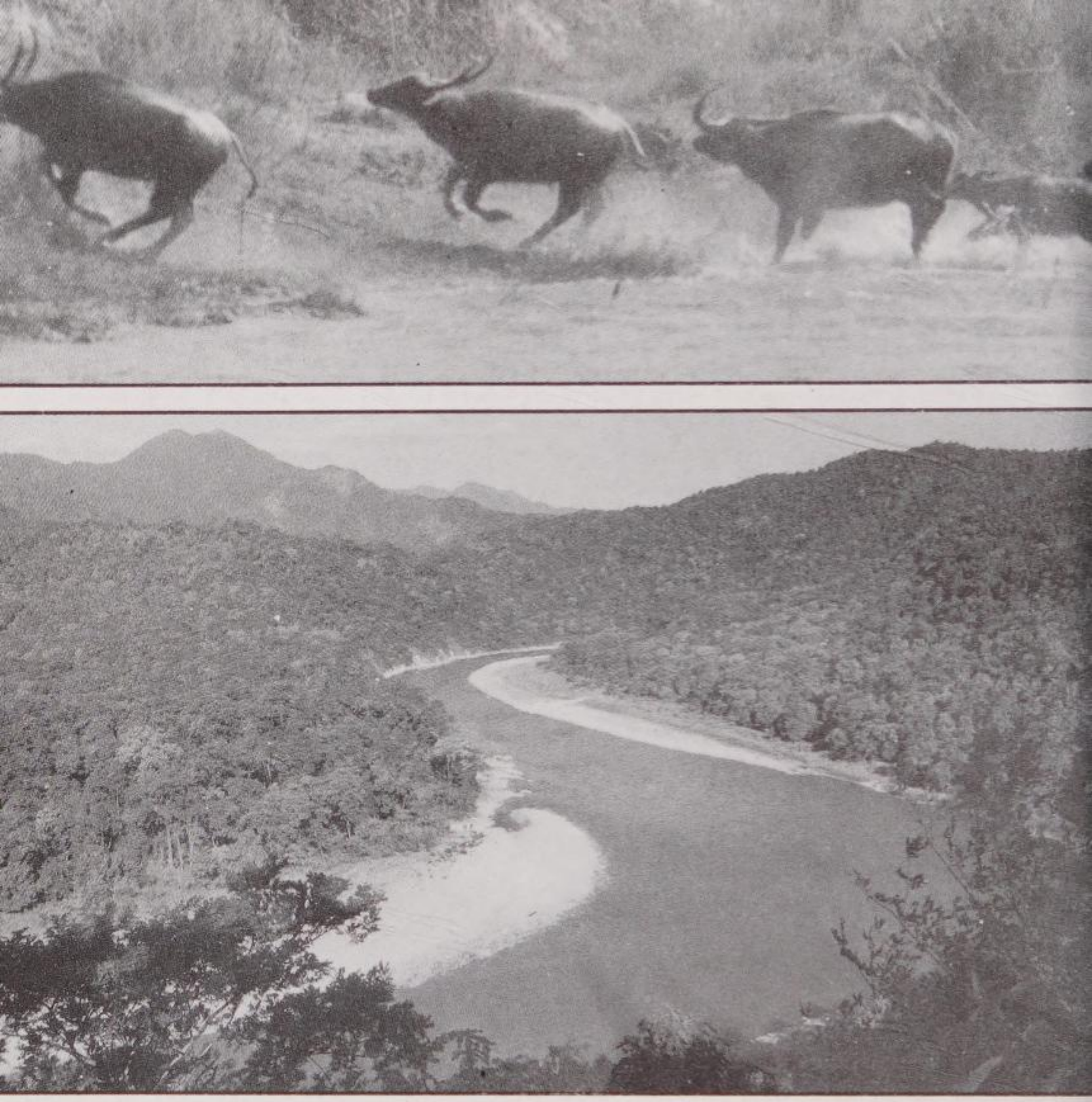


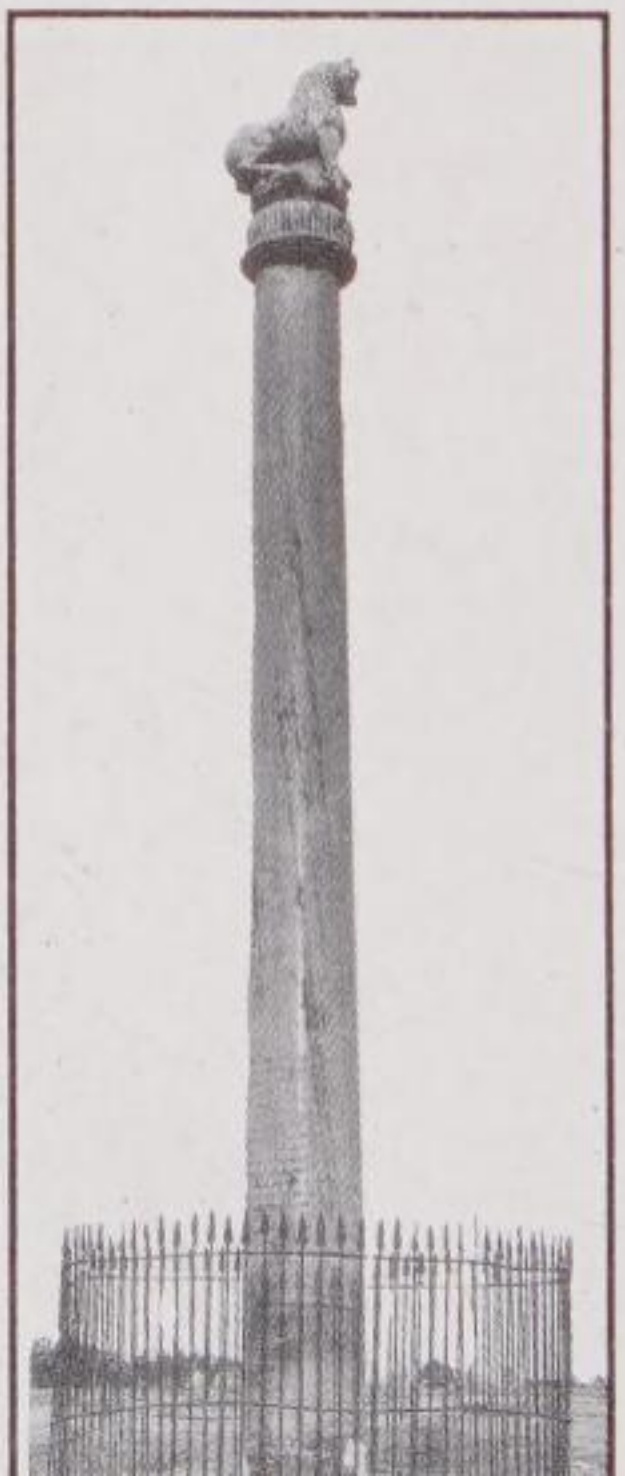
ukteswar Temple, hubaneswar



ddha Shanti Stupa, Bhubaneswar

Mukteshwar Temple, Bhubaneswar





Wild Buffaloes, Manas Game Sanctuary, Assam

River Manas, Manas Game Santuary, Assam

Lauriya-Nandangarh, Bihar

At its western tip is Arunachal's Kameng district, an area covered by tropical and semi-tropical forests. It is here that the famous Tawang Buddhist monastery is located. Tawang sits on a plateau 3,048 metres high and its monastery is said to be over 350 years old.

Communications and Erosion of the Old

With communications, the people of these areas have been awakened to the existence of a larger life outside their own villages. With this awakening, of course, some problems also have arisen. The new life and the new education are eroding into the influence of old established social institutions. Much of the traditional song and dance of the tribal people is being replaced by the ruder noises of the dance orchestra. The soft and soothing lilt of the rural flute is rarely heard, for it is considered more stylish to strum the electric guitar.

The beautiful hand weavers are fast disappearing and, instead of the lovely shawls of old the young men of the villages prefer to sport their leather jackets with fancy zips and cowboy belts. We of the old school make our small endeavour to remind the people that all that is new is not necessarily good, that there is much in the old traditional institutions that still have value and deserves not to be summarily discarded.

Democratic Tradition

The next most significant feature of "the new landscape" is the democratic process. Democracy is not new to the hills. It has been functioning here more vividly than in the Lok Sabha in New Delhi or the Houses of Parliament in Whitehall. David Scott 150 years ago had reported on meetings of hill people "conducted with a degree of independence, coolness and propriety which could not have been exceeded under similar circumstances by the inhabitants of the most civilised countries."

Father Krick, a French priest who visited the village of Membu in the Siang district of Arunachal in 1853, had similarly given an illuminating account of democracy at work in a tribal community: "Laws are framed by the people, sanctioned by the council, and promulgated by the president. Every decision is supposed to come from the people; the Chiefs have no right but to

approve and endorce it." Hence, the people propose, the council sanctions, and the president promulgates.

"Every evening, all the men gather in the spacious council room to discuss the topics of the day, which means: (1) to inform one another of what has been seen or heard; (2) to discuss the political questions put forth by one of the Chiefs; (3) to settle what the village will do on the next day, for no one is free to dispose of his time as he thinks fit. His daily work is cut out, discussed and officially decreed by the majority of the council. Hence, every evening, between 10 and 11 o'clock, boys are sent about the village shouting: 'Tomorrow, tiger hunt', 'Tomorrow, fishing', 'Tomorrow, field labour', 'Tomorrow, genna', i.e., obligatory holiday.

It will be seen from the above that democracy is nothing new to the hills. What is new, however, is the extension of democratic processes beyond the village, or a group of villages, over a much wider orbit.

Twenty-five years ago, a villager of Arunachal or Meghalaya would have known or cared much about the problems of a village beyond ten or twenty miles range of his town. Community life centred on the village, and the village was the people's world. The extension of democratic processes from the narrow limits of a village over a wider sphere will provide one of the most exciting challenges to the people of Meghalaya and Arunachal Pradesh in the years to come. And, from what I have seen and known of them, they will meet this challenge with courage, imagination and their innate good sense.

Assam

Area	:	*78,438 sq km*
Language	:	*Assamese*
Population	:	*(Projected figure) 1,88,86,843*
Literacy	:	*37 per cent*
Crops	:	*Cotton, forest produce, fruit, jute, oilseeds, rice, sugarcane, tea, wheat*
Minerals	:	*Coal, limestone, mineral oil, natural gas*
Industries	:	*Cottage industries, fertilisers, paper, petroleum, plywood, sugar, tea*

The Assamese live in a remote corner of India. The mountains which enclose the Brahmaputra Valley make of it a blind alley. This geographical isolation of the Assamese has been further emphasised by the area having had a different historical experience than the rest of the country. Assam was always outside the dominions of the various Indian empires throughout history. The only connection with the rest of the country has been through religion and language. Hinduism and the Indo-European language (Assamese) have been the two main facets of Assamese identity in an area which has been the backyard of four historic civilisations—Indian, Chinese, Burmese and Tibetan.

Muslim Immigrants

Religious practices in Assam are more lax than elsewhere with concessions to Buddhism and animism and lately, to Islam. For the last ninety years the Brahmaputra Valley has been receiving Bengali Muslim immigrants so that Muslims now constitute about 25 per cent of the population of the State. But there are no communal riots except in Cachar which has imported with its immigrants the religious animosities of Bengal. The Assamese admit a Muslim to their places of worship like the village Namghar, provided the Muslim, even of Bengali origin, adopts Assamese as his language.

Through over-insistence on the status of Assamese, which is now the prime expression of the community's identity, the Assamese have destroyed all chances of establishing regional hegemony as the Biharis and Oriyas have over the tribes of Jharkhand. The separation of the Naga and Mizo Hills is not directly related to linguistic intolerance but that of Meghalaya is.

Natural Landscape

The natural landscape of Assam is of a naturally wooden tract rendered into a grassland by man's activities. This is being illustrated in the wildlife sanctuary of Kaziranga. If the grass is

not burnt every year, the forest will take over and rob thousands of tourists of opportunities to see the one-horned rhino, the wild buffalo and the swamp deer. Except for four months in the winter it rains throughout the year and it rains heavily, thus providing the optimum condition for forest growth.

Outside the sanctuary the forest is fought back by ploughing. The Brahmaputra Valley is thus a manmade grassland. It is narrow (rarely 80 miles wide) and long (extending over 500 miles). Heavy rain swells its rivers, and Assam is a state of big rivers, mostly unbridged and unfordable but provided with ferries. The estimated water power resources of the Brahmaputra Valley are the third biggest in the world, coming after the Congo and Amazon basins and, if extra heavy voltage long-distance power transmission is developed, there is enough potential electricity in Assam to become the mainstay of entire India's industrial economy.

The Himalayas in the north are lower than in Sikkim and Nepal and have fewer snowy giants. The highest peaks, Namcha Barwa, Gyalperi and Chomolhari, are between 23,000 and 25,000 ft above sea level. The giants are not seen but in autumn the 20,000 ft high Gorichen Range in Arunachal is often seen from the valley. Otherwise, the outstanding feature is the Black Mountain in Bhutan, 16,000 ft high but snow-covered in winter.

The eastern and southern sides of the Brahmaputra Valley are also walled up by mountains—the Patkoi Range with the peak Saramethi rising to 12,000 ft, the Naga Hills exceeding the 8,000 ft Japvo, the Khasi Hills having a 6,000 ft high peak just over Shillong, which till recently was Assam's capital.

The Garden Landscape

The valley opens in the west to the rest of India. It is dotted with hills on its south bank but the predominant scenery is of forest glade, running water, wide plains and large rivers with men cooling their heels and the engines of their vehicles while waiting for the ferry boat.

Till the oilfields of Gujarat were discovered, Assam was India's only oil-producing State. There are other minerals in the mountains, probably copper and nickel in the Himalayas, in exploitable quantities, sillimanite and magnetite iron in the Khasi

Hills, and limestone of a quality suitable for both glass and cement manufacture in a number of places. But most of these deposits are now outside Assam, except for coal at Ledo, petroleum in Lakhimpur and Sibsagar districts, and limestone in the Mikir Hills district.

The greatest alteration in the landscape occurred during the last century when over a thousand tea gardens sprang up in Assam. Tea needs plenty of rain, and most of it by night so that the bushes can have as much of sunshine by day to develop their leafiness. A tea garden has acres and acres of tea bushes, each one clipped to stand by itself. They are not allowed to run into each other as the women who pluck combinations of two young leaves enclosing a bud would not be able to get around. Order and neatness are the great needs of a tea garden, and though it grows shrubs for its produce and trees to throw shade on the shrubs, it looks so different from the natural jungle or even the arranged forest plantation. The shade trees are mostly the siris.

In 1870 the river traffic had grown so much that bringing bunker coal from Calcutta was hampering traffic earnings. The Ledo coalfields were opened up and a short railway built between the coalfields and Dibrugarh on the Brahmaputra to carry the bunker coal. Soon other uses were found for coal. The tea factories changed over from wood fuel to coal for drying and curing tea leaves. The tea gardens were not all by the riverside and so railways had to be laid to haul coal for them. Eventually Assam was connected by railways with the port towns of Chittagong and Calcutta.

Tea and Oil

In 1889 while the railway link to the Ledo coalfields was being built oil was accidentally discovered at Digboi. In time a small refinery was built and by the turn of the century Assam had reached the level of industrialisation at which it remained till Independence. Tea and oil were its main exports. Coal was mined for local use and for Chittagong's bunker stocks. The manufacture of tea chests had been taken up. The railway had its workshops and some engineering works catered to the gardens and the oil installations.

The windfall was the discovery of the Naharkatiya oilfields in 1953. The word discovery does not fully describe the

phenomenon. Gravity surveys as early as 1925 had indicated the presence of structures westward from Digboi which could be oil-bearing. But the same surveys had also indicated that the structures, and hence the possible oil, lay below a 10,000 ft thick blanket of alluvium. The technique for drilling so deep had not been developed then, and when it was developed in the USA, the war intervened to prevent its application to Assam.

Naharkatiya pointed the need for the installation of a large refinery, but partition had disrupted Assam's natural lines of communications. The products of a large refinery could not be consumed wholly in Assam as had been Digboi's, and rail transport was in a bad way. For a long distance out of Assam ran only metre gauge railways. In 1957 a proposal was mooted for piping Naharkatiya crude oil to a point near Calcutta and refining it there. Assamese opinion was against piping out the crude oil and wanted it to be refined in Assam so as to derive the advantage of its natural resources.

Outside Assam it was conveniently interpreted that the Assamese, out of their longstanding hostility to Bengalis, were objecting to the location of the refinery near Calcutta. So Barauni in Bihar was selected as the site for refining Naharkatiya crude. The Assamese reaction was sharp and a refinery agitation took place in 1958. The Centre then agreed to set up a million-tonne refinery in Assam and to pipe two million tonnes for refining at Barauni.

This decision changed Assam's landscape. The 720-mile long pipeline and its pumping stations are electronically controlled. Every 80 miles there is a tower which receives and sends out the electronic data and control instructions. The Noonmati refinery near Gauhati was inaugurated on New Year's day in 1962. Its tall catcracker is an important landmark, and around the refinery has grown a modern residential colony.

Though its population is small, industrialisation has not affected Assam's way of life. Electric pylons, the pipeline, the bridge across the Brahmaputra and the flaring refinery at Noonmati are impressive. They have changed the landscape but have not affected life as much as the growth of the tea industry did in the last century. Power-houses, electronically controlled pipelines and refineries are capital intensive industries. They do

not employ many people and so do not effect a change in the pattern of living. The hands they employ are mostly trained of which there is a paucity in Assam. The Assamese have not found much employment in these industries, though ultimately they would.

The Assamese middle class, consisting mostly of Caste Hindus, is losing its interest in the countryside. Jute cultivation by hired labour is uneconomic for them. The Green Revolution has not yet touched rice-growing areas. The middle class wants to move to the towns, especially to Guwahati and it needs jobs to do so. At one time its needs of employment were met by Government service and the professions. Now it can only look to industry. Its capital resources are small compared to the hereditary trading and banking castes of other parts of the country, but Assam is unenthusiastic about becoming a colony of Rajasthan, Gujarat, Bombay, Punjab or even Calcutta.

Gateway to Eastern States

Arriving at Guwahati (the capital of Assam), the gateway of this Nature's paradise, is easy—a 45-minute flight from Calcutta.

Then there is the overland journey across West Bengal over the Farakka Barrage, along the north bank of the Brahmaputra, through the smaller towns and villages of Assam, across the mighty Brahmaputra bridge and straight into the heart of Guwahati. The distance: 1,128 kms from Calcutta. This overland route is also covered by luxury coaches and their express night services bring you from Calcutta via Siligiri to Guwahati.

Falling within the city limits of Greater Guwahati is the Kamakhya temple, only 8 kms away. Perched on top of the Nilachal Hills, the temple is considered to be one of the 51 *pithasthans* associated with Goddess Kali. Legend has it that it was King Naraksura (a ruler of the Mahabharata age) who first built this temple and that it was later restored by King Nara Narayana in 1565. Kamakhya is one of the most famous centres of Shakti worship in the country. It attracts the greatest number of pilgrims during the Amboobachi festival.

Twenty km away from Guwahati, along the north bank of the Brahmaputra, is Hajo. Not quite a town, or so small as to be called a village, Hajo is another place of pilgrimage. Travelling to Hajo is quite simply done from Guwahati.

Of Hajo's many temples, that of Hayagriba Madhab is the most well known. Though a Hindu temple, some Buddhists believe it contains the relics of the Buddha and that it was here that he attained Nirvana. Not surprisingly, a large number of Buddhists from Bhutan come in reverence to Hajo every winter.

Also at Hajo is the mosque built by Pir Giasuddin Aulia. It is known as "Poa Mecca" in acknowledgement of the belief that it has one-fourth (Ek-poa, in Assamese), the sanctity of Holy Mecca. While you are at Hajo, savour the delight of its famous *doi* (yoghurt). It is thick, creamy and altogether out of this world.

Silk Weaving

A little further on is the village of Saulkuchi (24 km from Guwahati). This is the village where Assam's famed silks—*endi*, *mug* and *pat*—are woven into some of the most exquisite fabrics. Practically every family in the village is engaged in this art. This cloth is made into the Assamese woman's typical dress, the *mekhla-chaddar*. In fact it is unthinkable that an Assamese bride should wear anything but a *mekhla-chaddar*, specially designed and woven by some nimble fingers at Saulkuchi.

In addition to silk weaving, this village produces master craftsmen of brassware too. The *saris*, Assam's commonly recognised symbol of welcome, is fashioned in pure brass. And yet, surprisingly enough, the signs of material prosperity are all but non-existent. Perhaps people here still work for love and not for money.

Barpeta

Barpeta, a colourful town buzzing with activity, is some 145 km from Guwahati. Walk down its main street and you will see the trappings of a town trying hard to be a city. Business seems to be brisk. Barpeta has traditionally been the home town of what is probably Assam's only successful trading community. Timber, textiles, transport—the man from Barpeta is at home with any one of these.

Barpeta is also famous for its Vaishnava monastery and the shrine of Sree Madhavdeva, the disciple and successor of the Vaishnava reformer, Sree Sree Sankardeva. Round the year devotees congregate at the monastery (*satra*) and the prayer hall (*kirtinghar*).

The ideal time to be in Barpeta is during Holi. Then the entire town and hundreds of visitors join in the famous *Dol Jatra* festival.

Darranga

On your way back from Barpeta, take a detour at Rangiya and arrive at Darranga, 50 km from Guwahati. If it is winter time, you will see an exotic little mela—the yearly Bhutan mela. Essentially a trading centre, Darranga takes on a colourful look during this event. Bhutanese people come down to the plains to trade and barter for their essentials—salt, dry fish, clothes. And throngs from far and near collect to pick up the curios and knick-knacks that Bhutanese bring to sell. In a sense, almost reminiscent of the American Wild West Days, Darranga throbs with much carousing and spirited living.

Tezpur

When you have suitably recovered from Darranga, take a trip to Tezpur. If you wish, you can take the "hop" flight from Guwahati. Or go by road. There is an express bus service that passes through Tezpur. Once in this quaint little town, there is plenty to see. To begin with, it has the appearance of a hill station while having the Brahmaputra flowing by it: Lying almost at the foothills of the great Himalayan range bordering China, Tezpur is of considerable significance to our military strategists. Archaeologists will find Tezpur equally fascinating. For all round it are dozens of temples and monuments. The nearby Bamuni Hill sport stone relics belonging to the 8th and 10th centuries.

Twelve km away from Tezpur aerodrome (Saloni) is the Sonai-Rupa Game Sanctuary. Like Assam's other well-known game sanctuaries, this one preserves a great many species of animals. But Sonai-Rupa provides an even better scenic backdrop, lying as it does all along the Himalayan foothills.

From Tezpur take the "hop" flight to the tea town of Jorhat; and on by road to Neamati Ghat. A short trip across the Brahmaputra on a ferry and you are on what is possibly the largest river-island in the world, Majuli. Every year the Brahmaputra floods and eats into this island and sometimes even threatens to wash it away completely. Apparently unmoved by the prospect of such a calamity are the various *satras* that are located on this island.

Sibsagar

About 20 km from Jorhat is the town of Sibsagar. History faintly stirs here. Ringed around the town are various monuments, mute testimony to the building prowess of the one-time conquerors, rulers and defenders of Assam, the Ahoms. Of these, the most famous is the *Shiva-Dol* temple. Its fame has not been commercialised, so taking a look around the temple is enjoyable. There are no jostling crowds, no pursuing *pandas*.

Standing innocuously in an open field is the Talatal Ghat, the underground garrison of the Ahom King, Rudra Singh. A maze of underground chambers go three storeys deep into the earth. A tunnel built as an escape route connects the garrison with the Dikhow river.

Nearby is the Rang Ghar. This oval pavilion served as the royal gallery for the Ahom Kings during sporting events. About 9 km from Sibsagar is the Kareng Ghar, an Ahom castle. While four of its storeys are above ground, three are underground, complete with two escape routes, one to the Dikhow river, and the other to the Gargaon palace.

Back to Guwahati and on to Kokrajhar by road along the north bank of the Brahmaputra. Drive along some of the Assam's most lush green woods. On either side of the road, rows upon rows of *sal* trees and sleepy little hamlets flash by. About 6 km from Kokrajhar is a forest bungalow at Haltugaon. All around it is a forest teeming with wildlife. If you are a nature lover, tarry a while at the nearby Golpara Dak Bungalow and take in the many game reserves within easy motorable distance. Fishing is freely allowed here.

A quick airhop from Guwahati brings you to the head-quarters of Assam's Cachar district, Silchar. The overland route takes you through Meghalaya, while the train trip tends to be rather drawn-out and at times none too comfortable. About 19 km from Silchar is the famous shrine at Bhuban Hill. The last few kilometres have to be done on foot over a tortuous hill pass. Situated here is the temple of Shiva and Parvati. Nearby is the Mahiharan Suranga, a tunnel said to have been used by Lord Krishna. The Triveni, a small river running by this tunnel, is believed to have the waters of the Ganga flowing with it.

About 3 km from Jowai is the Thadlaskein Lake. The atmosphere here is tranquil and the rowing relaxing. Nartiang, 24 km away, is a village famous for its ancient Hindu monoliths.

Next Stop: Shillong, Meghalaya's capital. This famed hill station is your gateway to sights of unbelievable scenic beauty. A cab will drive you to the footsteps of Shillong Peak. A short climb and you are on the top of the peak, from where, on a clear cloudless day, you can see the plains of Sylhet (in Bangladesh). While at the peak, look for those exotic orchids that abound here.

Mowphlang is 24 km away. Pack a lunch box and set out for the day. If you are in a cab, you will be tempted to stop again and again on the way: beautiful green rolling hills, a mountain stream below and unspoilt rustic scenery. To many a local and tourist alike, Mowphlang's one undying attraction used to be a quaint pub, known simply as "Captain Hunt's". Very English, very cosy. Its Cherry Brandy is still nostalgically remembered even in countries abroad. Alas, Captain Hunt is no more and his pub, shifted to an unassuming building across the road, is no longer what it once was!

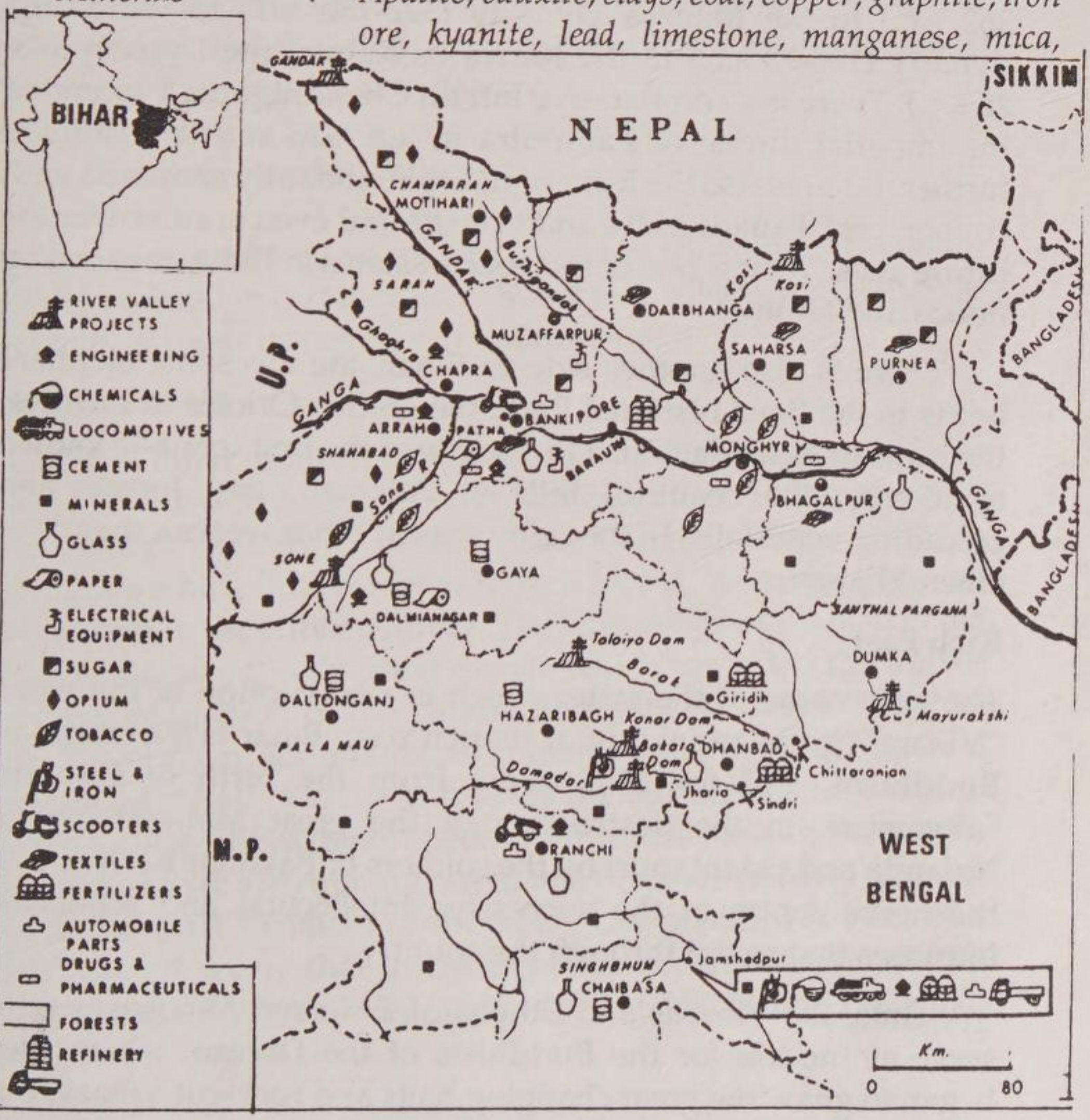
Cherrapunjee, 52 km away, has for long had the dubious distinction of being the world's wettest spot. But the drive up is a memorable one. On one side sheer cliffs, on the other, fathomless gorges. Near the town are the Mawasmai Falls.

To take in Meghalaya's other charms, you motor down to Guwahati and then cut across Assam to arrive at Tura, the headquarters of Garo Hills district. The Meghalaya State Transport has daily bus services linking Tura with Shillong. A small hill town, Tura is meant for walking. The roads rise and fall steeply. At Tura Peak, a $3^1/_2$ km track provides pleasurable opportunities for hiking and rock-climbing to those who are so disposed.

Camping at the Dak Bungalow, you can venture forth into nearby scenic spots such as Baghmara and Dobakol. For nature lovers, the scenery along the banks of the river Simsang is an edifying sight.

Bihar

Area	:	*1,73,877 km*
Population	:	*69,914,734*
Literacy	:	*26 per cent*
Languages	:	*Hindi, Maithili, Urdu*
Crops	:	*Jute, millets, oilseeds, pulses, rice, sugarcane, tobacco, wheat*
Industries	:	*Aluminium, cement, chemicals, electricals equipment, fertiliser, jute, heavy engineering, iron & steel, lacquer, liquor, paper, petroleum, silk, sugar.*
Minerals	:	*Apatite, bauxite, clays, coal, copper, graphite, iron ore, kyanite, lead, limestone, manganese, mica,*



Bihar—the first home of Vardhamana Mahavira, Gautama the Buddha, Chandragupta Maurya, Asoka, Sher Shah Suri and Guru Gobind Singh. It was here that Valmiki wrote the *Ramayana;* Chanakya plotted his celebrated *Arthashastra* and Vidyapati was inspired to his sublime poetry. The history of Bihar continues in a practically unbroken line from the Sri Sunga dynasty (650-362 B.C.) to the Maurya Dynasty (322-180 B.C.) to the Sunga dynasty (180-73 B.C.) to the Kanva or Kanvayane Dynasty (73-28 B.C.). There is a comparative lull till Chandragupta I ascended the imperial throne of Patliputra in A.D. 320 and it continued further. Bihar is also the Ruhr of India, abundantly endowed with copper, coal, bauxite, mica and iron ore and even uranium for the future ages. Yet it is one of the poorest states in India, ravaged by floods and famine.

There is also another side to Bihar, the awesome elephant herds in the Betla National Park; the golden Orioles in Purniya; the ruins of Nalanda; Vaishali, the site of the first republic known to history; the beautiful hills of Palamau, vast forests and cascading waterfalls. In the rainy season Bihar wears a mantle of emerald green.

Rich Past

The very name of the state, which is a corruption of the word "Vihara", gives an inkling of its rich past. Bihar is the cradle of Buddhism, and for 1700 years from the birth of Gautam Sakyamuni, to the destruction of the great Mahaviharas of Nalanda and Odantapuri by the soldiers of Bakhtiar Khilji it was the nerve centre of the successive intellectual and scholastic impulses that swept through the country.

Thus, the Viharas and Stupas of Emperor Ashoka were to serve as models for the Buddhists of the Deccan, where they began to gnaw the great changing halls and rock-cut Viharas out of the living rock. Similarly, in sculpture, when representations of

the Buddha in human form became popular, and people grew tired of the Graeco-Indian models being turned out at Mathura, it was to Sarnath and Rajgir that they turned for their new school of sculpture. Nor did the influence of Bihar in the world of art end with the decline of Buddhism. For, did not the great rock-cut Hindu temples, such as at Ellora and Elephanta, evolve from the earlier Viharas of the Buddhists, as Shikharas of the Hindu temples grew out of the Buddhist dagobas, the symbolic representation of the Buddha that was found in all the great Buddhist assembly halls of that early epoch?

For a third of these 1700 years, Bihar was also the seat of the first and perhaps the mightiest empire that India had known—that of the Mauryas. Under the Mauryas a single writ and a single language ruled between the Bay of Bengal and the Rann of Kutch, the Himalayas and the Hindukush in the north, and the plateau of Mysore in the south. The Mauryas were the first kings in recorded history to have virtually realised the ancient dream of a single "Bharata Varsha" ruled by a Chakravartin Samrat—the universal ruler. In all the vicissitudes that the country passed through in subsequent years, this ideal has shone undimmed, to be fully realised in our lifetime. Thus it is to Bihar ultimately that the country owes its concept of nationhood.

Benign Climate

Looking at Bihar today, it is easy to see why the state should have played a pivotal role in the evolution of India. Two-thirds of it, composed of the verdant plains of the Ganges and the northern tributaries which flow down to it from Nepal, is among the most fertile areas in the entire country. The Chotanagpur plateau to the south contains not only great forests which provided the timber for the construction of the palaces and Viharas of the Buddhist age, but also an abundance of mineral wealth. At Jharia and Dhanbad one had barely to scratch the surface of the earth to uncover some of the richest beds of anthracite coal in the world. Today when we are running out of this precious mineral without which the blast furnaces of the new steel plants will run cold, Biharis recall wryly that in the old days anthracite from Jharia was used to run the railway engines of the East Indian Railway.

And as if all this was not enough, nowhere was the weather more benign than in Bihar which is among the very few parts of the country which gets not only abundant rain in the summer, but also enough in the winter to permit the raising of a second crop.

The decline of Buddhism, and, in particular, the Muslim conquest of northern India, was the turning point of Bihar's fortunes. The soldiers of Bakhtiar Khilji massacred the monks of Odantapuri and Nalanda with such thoroughness that they left no one alive who could tell them of the value of the libraries they were burning. They brought the curtain down not only on Buddhism in eastern India, but also on an entire epoch of history. The later years did not prove kind to Bihar. The Muslim conquests moved the political centre of India 600 miles to the west, and relegated the former metropolis to obscurity.

The British, who ruled India from Calcutta, proved in many ways even less kind to the state. The permanent settlement of Lord Cornwallis sold the peasantry of Bihar into virtual slavery. It tried to turn the erstwhile tax farmers into English style country squires, but the new "zamindars" showed very soon that they had not forgotten their old rapacious ways. While they paid a fixed and often quite nominal land rent to the state, they bled the peasants white. In time their descendants appointed overseers and inspectors backed by an informal police force of *goondas* to do their dirty work. An entire parasitic class came into existence which, not content with taking away half or more of the produce, forced the peasants to work for no payment in their houses and fields. Those who rebelled against this system were evicted from their lands, and were often killed or forced to flee from their villages.

For over five generations this inhuman system has succeeded in snuffing out the spirit of an entire people. During the Bihar earthquake of 1934, when the ground cracked and threw out jets of sand which destroyed thousands of village wells throughout north Bihar, rescue workers and the local district officers found that the inhabitants were content to drink contaminated water from muddy streams and ditches, but no one had taken the initiative to organise a joint effort to dig out the sand from the wells!

During the last one hundred years, a number of industries have been set up in the rich coal and ore belt of the south, and some land has been brought under canal irrgation. Examples of the first are the Tata iron and steel complex at Jamshedpur, the coal mines of Jharia, Dhanbad and Ranchi, and the mica mines of Ranchi and Hazaribagh. Bihar also inherited at the time of independence the Gandak canal system in the northern part of the state, and the Sone system in the south. Since then, spasmodic efforts have been made to develop the state further. Two other major industrial centres have sprung up at Ranchi which houses the Heavy Engineering Corporation, and Barauni in north Bihar, which has Bihar's only oil refinery. The state also benefits from the Damodar Valley irrigation and hydroelectric scheme on the Bihar-Bengal border and the Eastern Kosi Canal system which has turned Purnea district in the north-east into a verdant garden, growing two and even three crops a year.

But even these efforts have failed to stem the prices that have been pushing the state deeper into poverty. For this the lopsided pattern of industrial development in the past is largely to blame. While factories were set up in Bihar, their head office from where they paid their taxes were in Calcutta or Bombay. The markets to which they catered and where sales and excise duties were levied were mostly also in other states. From the clerks to the general managers, the staff in these concerns were also "imported". Thus apart from providing jobs for a few thousand unskilled workers, the industrialisation of Bihar conferred no benefits on the Biharis. This colonial pattern of industrialisation persists in a somewhat diluted form to the present day. There are Bengali, Marwari, Punjabi and Parsi entrepreneurs in Bihar, but few, if any, Biharis. In the race for the top jobs in the country, the Biharis have not only lost elsewhere, but even in their own state. And with the mindless imposition of Hindi at every stage of the educational system, and the accompanying neglect of English, they are falling steadily further behind with every passing year.

The lives of the peasants have also grown more insecure. The growth of population has steadily increased the pressure on the land. In Darbhanga district in north Bihar, for instance, eight to nine million people are huddled on just five million acres of land. Their holdings are fragmented—often even holdings of just two

or three acres are broken into a dozen tiny fragments of land. The owners can do nothing with these fragments—neither sink a tube-well nor level the land and put a fence around it. They are thus barred from adopting better agricultural practices and shackled to eternal poverty.

In such a situation, deprived of opportunities for advancement outside the state, the Biharis have turned inwards and busied themselves with trying to enlarge their share of the employment cake within the state. The obvious targets of their efforts have been the state services and the universities and schools, and, predictably, the lines of division have been dictated by caste. Not surprisingly Bihar is known for its factionalism. Intelligent Biharis, in their more introspective moments, bemoan the fact that while others think of themselves as Bengalis or Punjabis, Parsis or Muslims, in Bihar their compatriots think of themselves only as Bhumihars, Rajputs, Kayasthas or Mithil Brahmins.

These are, in fact, the four castes which have dominated the politics of the state in the last 25 years. Between them, they have permitted very few of the benefits of independence and economic development to trickle down to the lower strata. Thus the vast majority of the jobs in government and seats in the universities, and the lion's share of development funds has gone to them.

Scenic Beauty

In scenic beauty, Bihar can hold its own with any other part of India. There are numerous small hill ranges which lend a pleasing variety to the land: the Barabar Range itself; the Brahmayani Hill whose banyan tree was a place of pilgrimage; the Ramshila Hill with the Shiva Temple on the top; the Konari Hill; the Dalma Range filled with wildlife. There are numerous waterfalls, lakes, reservoirs, parks and confluences of rivers. There is plenty to view.

The main archaeological sites in Bihar can be broadly divided into two groups. The first group lies on the north bank of the Ganga, the second on the south bank. From the city of Patna, one has to cross the Paleza Ghat and go over to the north bank of the river.

From Paleza Ghat, the town of Muzaffarpur lies 54 km directly to the north. One has then to turn about 40 km to the south-west to reach the ruins of the ancient town of Vaishali. It is regrettable that very little of the ruins of this city now exists for the tourist to see.

From Muzaffarpur, the town of Motihari is 82 km north-west. A further 28 km to the west lies the Asoka Pillar of Laurya-Arayraj, with its beautiful inscription in Pali. From Motihari, 88 km to the north lies the great Asokan pillar with its "lion capital". This is in the village of Lauriya-Nandangarh. The polish on the stone shaft of this pillar, even after $2^1/_2$ millennia, is a thing to marvel.

Where to Begin

An examination of the group of sites on the south bank of the Ganga can usefully start with the ruins of the ancient town of Pataliputra, which is within the confines of the present city of Patna. It was first built by Chandragupta Maurya around 300 B.C. One can still see portions of the timber and earthwork and the beautifully carved stone pillars of his palace.

From Patna, you would be well advised to go to Gaya by train, since there is at present no bridge over the Punpun. There exists a tortuous road via Fatwa and Hilsa, but it is not advisable to take it.

Gaya and Bodh Gaya are historically and archaeologically important sites in the study of Buddhism. Many Buddhist viharas and stupas can be seen here. Let's proceed from Gaya to the caves of Barbar. Here, too, a jeep is essential.

Go north from Gaya to the village of Bela. From here the road turns east. In fact, there is no road at all—it is still being built. One has to climb up the Barabar Hills, which is an isolated range of solid granite on the left bank of the Phalgu.

There are seven major caves, probably all belonging to the age of Asoka or a little after. The largest is the Nagarjuni Cave, but it is quite plain in construction. The Sudama and Lomas Rishi Caves are a bit smaller and are divided into two parts. All except the Lomas Rishi have inscriptions in the oldest form of the Pali alphabet. The inscription on the Sudama Cave is dated 250 B.C.

The most recent is the Gopi or the Milkmaid Cave in the Nagarjuni Hill, dated 214 B.C.

The entire group was, therefore, begun about half a century after the invasion of Alexander. The Lomas Rishi Cave is by far the most magnificent in its architectural decoration. The facade starts a major trend in the method of carving a *chaitya* entrance. Although there is no inscription extant today, it has been safely assigned to the reign of Asoka. It would appear to have been originally hewn out for worship by the Ajivika set and later converted to Hindu worship under the reign of Gautamiputra Yagnasri Satakarni Satavahana around A.D. 175.

The inside walls of the caves are polished to a mirror-smooth finish which has lasted to this day. Unlike the cave temples of Western India, all the caves of this region have their axis parallel to the face of the rock, the entrances being consequently on one side.

Let's now trace our steps back to our base at Gaya. From Gaya, a road runs practically to the east—to Rajgir and Nalanda, the maximum distance being 85 km. The capital city of Rajagriha was built by Sisunaga very early in the 6th century B.C. and rebuilt by his son and grandson, Bimbisara and Ajatasatru. The Buddha and Mahavira preached in this city on many an occasion. The city is surrounded by hills and has a narrow valley outside to the north.

Eighteen kilometres east of Rajgir are the remains of the ancient monastery and university of Nalanda. This university flourished from the beginning of the Christian era to the fall of the Pala dynasty of Bengal around A.D. 1200. It is built largely of brick and contains the ruins of many viharas, chaityas, meeting-halls and the like. A comparatively later innovation is the addition of a broad covered verandah outside the main halls and *viharas*. There are also a few caves between Rajgir and Nalanda.

Bihar was always in the forefront in any great innovation, invention or undertaking. It was a land blessed with natural resources and vitality, in particular with the men to provide the impetus and the motivation. For centuries it withstood the onslaught of conquering races; it had the beauty and the grace to absorb the ideas and thoughts of its enemies and neighbours.

These ideas synthesised into a culture which was at once its own and of India as a whole.

Through the centuries, it displayed just one characteristic, a face free of all guilt, fear or pain. And this was the face of a people, because no land, however endowed, can produce without the catalyst of the great people who inhabit it. Bihar was its leader in many fields: religion, innovation, mathematics, tradition, architecture, astronomy, literature, medicine.

Rajgir

The delightful hill resort of Rajgir lies in a valley nestling in a semi-circle of hills. There is a group of hot-water spas here, renowned for their curative properties.

Rajgir is 19 km from Nalanda, the famous Buddhist university. The word "Rajgir" comes from Rajgriha—meaning "abode of royalty". Rajgir was the metropolis of the Magadha kingdom. In the *Mahabharata*, Jarasandha, the arch-enemy of Sri Krishna, is stated to have ruled from here.

Buddhist texts mention a bamboo forest and a mango grove as being special favourites of the Buddha during his frequent visits to Rajgir. Venuvana was a garden-house skirted by clusters of tall bamboos—a gift from King Bimbisara; the mango grove, Amravana, was a present to the Buddha by Jivaka, the royal physician.

During his sojourn at Rajgir, the Buddha spent long hours on the Gridhakuta Hill. Devout Buddhists from the world over climb to the summit of this hill to pay homage to the Buddha's memory.

The Saptaparni Cave is another important site in Rajgir where the first Buddhist council was held six months after the Sakyamuni's demise. Five hundred monks met here under the presidentship of Kashyapa, the seniormost follower of the Buddha. The ruins seen here are probably of the hall built by King Ajatasatru for his council meetings.

Bihar Sharif

Bihar Sharif is situated on the site of the ancient city of Odantapuri. It is 80 km from Patna. The town was once the capital

of the Muslim rulers of Bihar and enjoyed their patronage as a set of culture from the 13th to the 16th century. The tomb of Makhdum Shah Sharfuddin is the main attraction in the town, drawing visitors from all parts of India. Makhdum Shah Sharfuddin died in 1379 and, for almost six centuries, an unbroken line of disciples kept alive his tradition. The other architectural attraction is the tomb of Malik Ibrahim Baya (13th century).

Sasaram

Sasaram, a small township in the Shahabad district, lies 150 km from Patna on the Grand Trunk Road. It has several historical monuments, most important of them being the mausoleum of Sher Shah.

Sher Shah was the greatest Muslim sovereign of Bihar. A Pathan chieftain of a small principality, he extended his kingdom both in the west and in the east, thus coming into conflict with the Mughal Emperor Humayun. After a series of battles, Sher Shah defeated Humayun to become Emperor of Delhi. He completely identified himself with the interests of his Hindu subjects and, by legislative and fiscal reforms, brought peace and prosperity to the country. He began building his mausoleum in Sasaram. After Sher Shah's death in A.D. 1545, it was completed by his son, Salim Shah.

The mausoleum is one of the finest buildings of medieval India, blending both Hindu and Islamic elements of architecture. It stands in the middle of an artificial tank, the main tomb being on a raised basement (both these features are prominent in Hindu temples). In one of the upper verandahs, there are massive brackets of Hindu design supporting a railing. The dome itself is surrounded by emblems of Buddhist and Hindu inspiration.

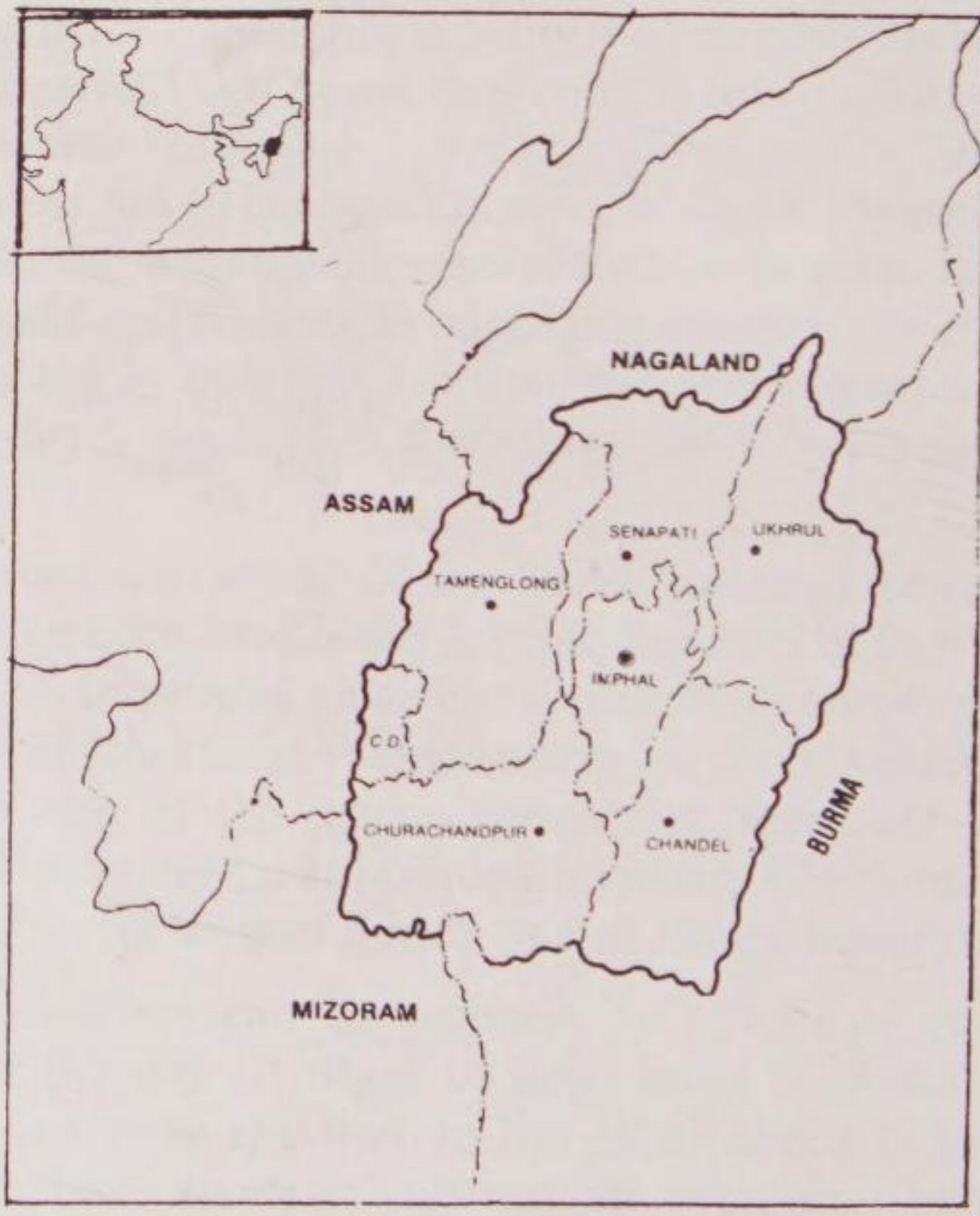
The mausoleum can be reached by a narrow causeway passing over the lake. A flight of steps leads from the water's edge to the basement and then to the plinth about 15 metres in height. The main tomb stands on an octagonal basement, enclosed by a lofty verandah on all sides. The upper terrace is surmounted by a fortified parapet which has a single door on the eastern side. At each corner of the parapet, there is an octagonal dome with arched doorways.

From the water level, the mausoleum soars to a height of 150 ft and the great dome itself is 72 ft in span, surpassing that of the Taj at Agra by 13 ft.

Another important monument in Sasaram is the tomb of Hasan Khan Sur, Sher Shah's father. On the western side of the tomb, there is an old mosque with a spacious prayer hall. To the south is a *madrasa* or tomb.

Manipur

Area	:	*22,327 sq km*
Languages	:	*Manipuri*
Population	:	*14,20,953*
Literacy	:	*42 per cent*
Crops	:	*Forest produce, millets, rice, sugarcane*
Minerals	:	*Salt*
Industries	:	*Sericulture, wood-based and cottage industries (handlooms)*



By road from Dimapur (Nagaland), by air from Calcutta or Guwahati, by train via Silchar (Cachar, Assam)—all three routes will bring you to Imphal, the capital of Manipur. Once here, be prepared to drink deeply of Manipuri art and culture.

Handicrafts

The town's main shopping centre is the Khwairainband Bazar. Here one finds the best of Manipur handicrafts in a great feast of colours—bags, shawls, bedcovers, toys and other souvenirs. But what is surprising is, not that there should be such a profusion of artistic knick-knacks, but the realisation that this marketplace is completely dominated by women: In fact, it is a "women's bazar". It is these women who weave, sew and create these delightful objects.

Dance

While you are in Imphal, spend an evening in one of its theatres and you will be spellbound by the Manipuri dance.

Places of Interest

Forty-five km from Imphal is the historical village of Moitang. It formed the setting of Manipur's famous love lore, that of Khamba and Thoibi, and which, in turn, gave rise to the Khamba-Thoibi dance. Here, in the temple of the forest god, Thangjing, you can still see the royal robes of the 12th century Moirang kings. A more recent landmark is the INA memorial.

Also 45 km from Imphal is the "must see" of Manipur—the Loktak Lake. A fresh-water lake, it has two tiny islets, Thinga and Karang. Its floating marshes and water plants change in colour and in variety through the months of the year. But at all times, it is a sight worth a hundred visits. For the angler, fresh-water fishing provides hours of undisturbed pleasure. For the big-game enthusiast, there is the wildlife sanctuary of Keibul Lamjao. Here wild boar, panthers and the near-extinct Brow-Antlered Deer live in their natural habitat.

Last Outpost

A 107 km trip from Imphal brings you to Moreh, the last outpost of the Indian Union. Just across a stream is Burma. The trip is worth it, not so much for the pleasure of visiting Moreh as for the scenic delights that meet the eye all along the drive.

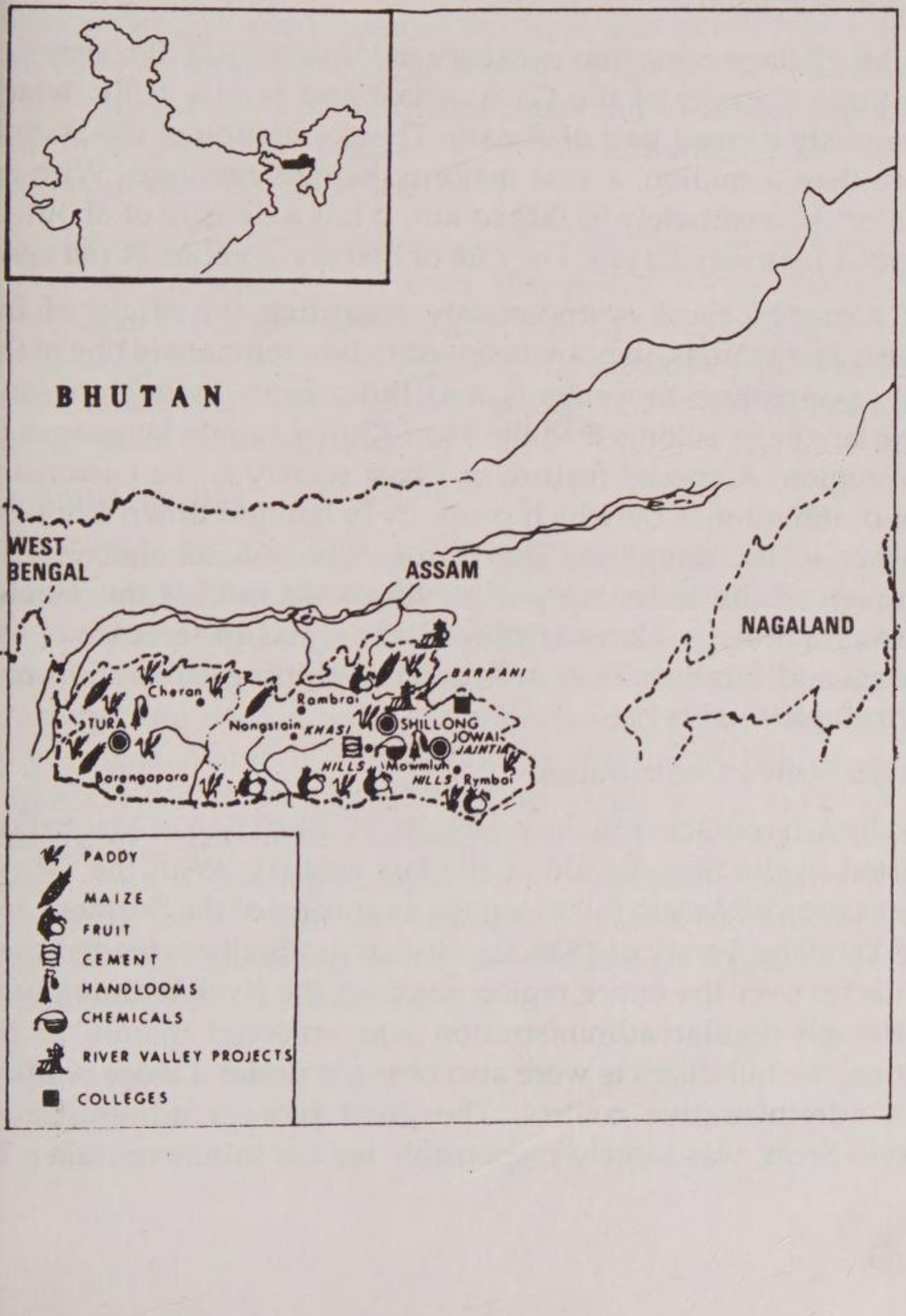
Fifty-six km away from Imphal, you come to a spot that offers you a most magnificent spectacle. Lying at your feet will be an entire valley.

The hill village of New Churachandpur lies some 59 km from Imphal. Named after Sir Churachand Singh Bahadur, the late Maharaja of Manipur, this village affords you a chance to see its famous handicrafts taking shape under the skilful fingers of Kuki tribes women. It is a picturesque little place and surprisingly advanced.

Feeling a litte travel weary from all these little excursions, relax. Spend a few days in the quaint hill station, Ukhrul. It is 72 km from Imphal and you can take a comfortable trip there in a State Transport bus. Ukhrul is Manipur's highest hill station and can get as cold as Simla. While you are here, look around for Ukhrul's particular kind of land-lily, the Siroi Lily.

Meghalaya

Area	:	*22,429 sq km (provisional)*
Languages	:	*Khasi Garo, Jaintia*
Population	:	*13,35,819*
Literacy	:	*34 per cent*
Crops	:	*Forest products, fruits, jute, millets, rice, potato*
Minerals	:	*Coal, limestone, sillimanite*
Industries	:	*Cement, wood-based industries*



Until January 1972, both Arunachal and Meghalaya were constitutionally parts of the State of Assam. Though Arunachal Pradesh and Meghalaya are both tribal areas, the benefits of a regular administration came to Arunachal over a decade later than to Meghalaya.

Meghalaya came into existence in January 1972. It consists of the three districts of the Garo, Khasi and Jaintia Hills, which previously formed part of Assam. The population of the State is more than a million, a vast majority being Christians. With an area of approximately 23,000 sq km, it has a density of about 44 persons for every sq km. The rate of literacy is about 34 per cent.

Although there is uncertainty regarding the origin of the Khasis and Jaintias, they are believed to be a remnant of one of the early population movements into India from Indo-China and their language belonged to the Mon-Khmer family languages of that region. A special feature of Khasi society is the customary law of inheritance by which property is handed down from the mother to the daughter. The Garos, who inhabit the western segment of the state, are part of the Bodo race of the Tibeto-Burman family, with a matrilineal society as in the case of the Khasis and Jaintias. They still practise shifting cultivation and their staple food is rice.

David Scott's Contribution

The British contact with the regions now consisting of Meghalaya started in the first decade of the last century. With the virtual annexation of Assam following the expulsion of the Burmese and the Yandabo Treaty of 1826, the British gradually extended their tentacles over the entire region south of the river Brahmaputra. Although regular administration was enforced mainly in the plains, the hill districts were also brought under a loose political and administrative control. The great pioneer administrator, David Scott, was largely responsible for the initiatives taken by

the Government at the time of setting up an administrative structure in the Garo, Khasi and Jaintia Hills. He succeeded in setting up the first technical and general schools and it was by his active encouragement that the early Christian missionaries spread the truth among what were then often referred to as "rude savages".

It was David Scott too who succeeded in linking the two major valleys, the Surma and the Brahmaputra, by a bridle-track from Sylhet to Guwahati. The motive in drawing attention to David Scott is to stress that in Meghalaya, the processes of development in road communications, education, agriculture and other sectors were set into motion by the British. The capital of the province was shifted from Guwahati to Shillong in 1870, and there has been regular vehicular communication up to Shillong for the last 50 years.

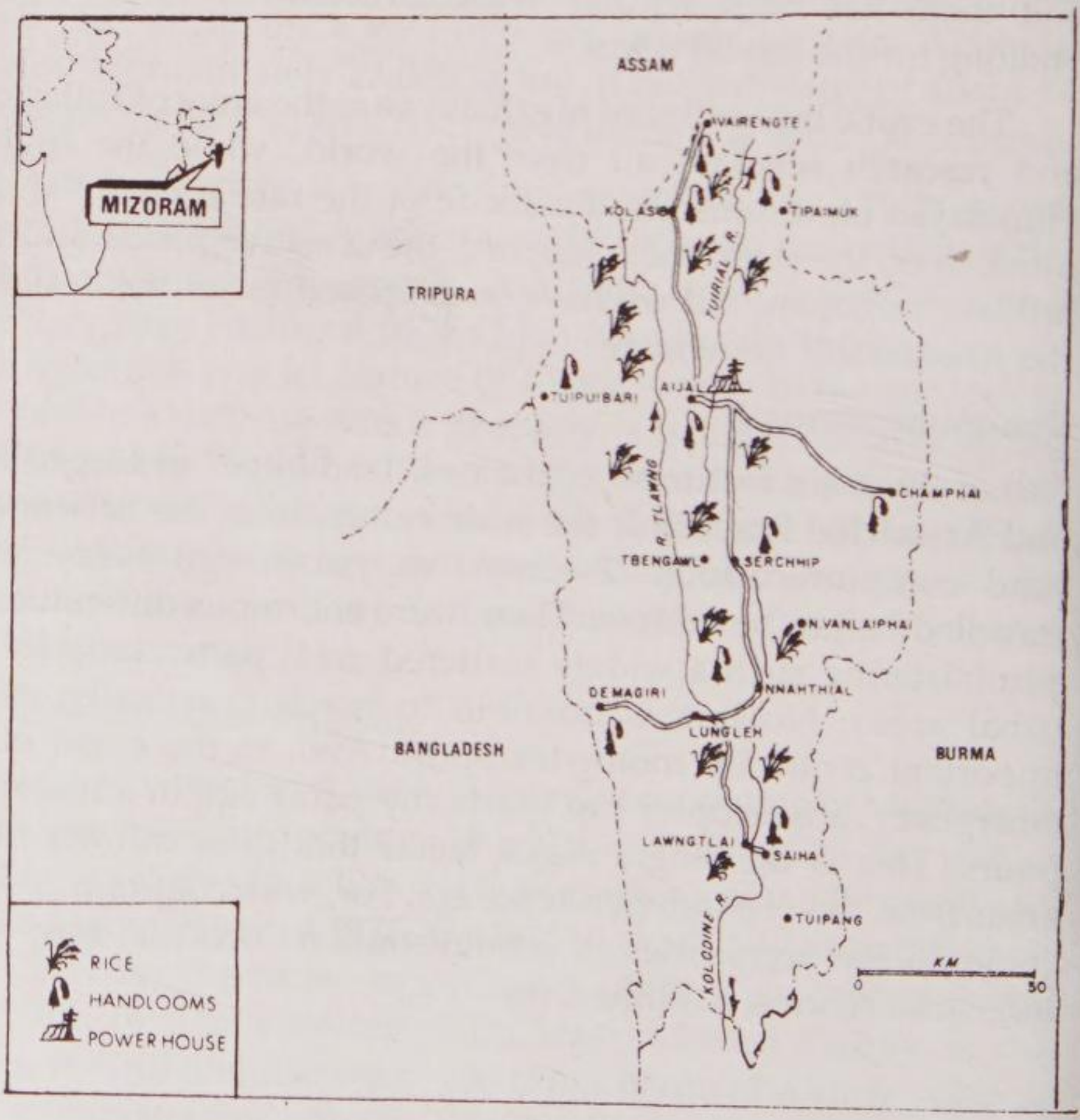
The exotic butterflies of Meghalaya are the envy of collectors and research scholars all over the world, while the higher Himalayan elevations are the abode of the rare taking; the shy musk-deer, the sleek snow leopard, the sensitive panda and the brilliant tragopan. But we have been spared as yet the Yeti and the Abominable Snowman!

Communications

Out of the main features of "the new landscape" in Meghalaya and Arunachal Pradesh is the wide extension of the network of road communications. Twenty-five years ago, every mile travelled had to be on foot. There were enormous difficulties in administering such a widely scattered area, particularly in the tribal areas. Now it is possible to reach practically every important centre by motor transport. And, in the event of an emergency, a helicopter can reach any point within a matter of hours. This is the single major factor that differentiates these areas from the pre-independence era. For, with communications come all the accessories of administration—schools, hospitals, industrial centres, to name a few.

Mizoram

Area	:	*21,081 sq km*
Languages	:	*Mizo, English*
Population	:	*439,757*
Literacy	:	*60 per cent*
Crops	:	*Forest produce, fruit, potato, rice, sugar*
Industries	:	*Wood-based and cottage industries*



To over three lakhs of Mizos who inhabit the State of Mizoram, every person from the plains is a "vai", an outsider. In Mizoram, there are two distinct groups—the Mizos themselves ('mi' = man, 'zo' = hill, 'ram' = country, literally the "highlanders" and their homeland); and the "Vais" implying the Bengalis of neighbouring Cachar and all plainsmen in the rest of the country. This has no political connotation. It is at best a descriptive category, inadequate as it might be. At worst, it has a ring of intolerance and contempt.

Like an eagle with its wings spread, Mizoram lies in the north-eastern corner of the country, bounded by Burma on the east, Bangladesh on the west and Cachar and Manipur on the north and north-east, Mizoram covers an area of 21, 087 sq km. "Area" is not a very suitable concept for Mizoram; there is little flat surface land in this Union Territory and one would like to use a cubic measurement to describe it.

With a density of population of 15 per sq km, Mizoram today has three districts—Aizawl, Lunglei and Chhimtuipui. Aizawl is the capital of Mizoram. It is a mini town with a sparse population. Its people are a musical lot. Guitar music wafts over the evening air. The picturesque town is built in tiers on the hillside.

Further south, 100 km away is the town of Lunglei. The journey is usually done by jeep. To the south of Lunglei is Longtlai. Here, across the river Colodin, is Saiha and about 20 km from it the famous blue mountains. From there you can have a breathtaking grandstand view of the Bay of Bengal. North Vanlaiphal, a famous peak further south, offers another magnificant viewing point.

The mountain ranges lie in the north-south direction and there are many rivers and streams, chief among them being Tlawng (Dhaleswari), Karnaphuli and the Kolodyne. The rivers are entirely monsoon-fed and, in the cold weather, they dry up.

During the monsoon, these rivers are too formidable even for an ace boatman. There are many rapids and huge boulders which reduce their navigability. Wet paddy cultivation and irrigation are very limited. Excluding the hot, humid and malarial tract inhabited mostly by the Chakmas, Mizoram has a pleasant climate and an enchanting landscape. Rice is the staple food and all manner of meat goes into the Mizo diet. Pork is the favourite meat and a feast or festival without "Vawksa" (pork) is inconceivable.

The Mizos are of the Mongoloid family. One notices differences in stature, complexion, pigment of the eye, hair and other features among different sub-tribes. Among the major tribal groups Lushai, Hmar, Ralte, Paihte, Pawi, Chakma and Lakher deserve special mention. Traditionally, the Lushais were dominant and most of the chiefs belonged to the Lushai clans of Sailo, Rokhum and Zadeng. In fact, during the British period this area was known as Lushai Hills and Kipling spoke of having "chivvied the Naga and Looshai". With the advent of democracy, to satisfy the non-Lushai tribes, the name was changed by an Act of Parliament to the more general "Mizo Hills". Barring the Chakmas and Lakhers, who prefer to call themselves Maras, all other tribes speak the Mizo language. The Chakmas speak a dialect similar to Bengali and Assamese while the Maras have their own language.

In the traditional religion of the Mizos, when a man dies his spirit enters the "dead man's village" with the spirits of all animals and human beings killed by him in his lifetime. The more numerous the spirits of the slain, the better for a man's spirit after his death. This was a probable motive for head-hunting. A few teasing villages belles could send a band of young men on a raid to collect heads as proof of their valour. Whatever be the cause, the raids became frequent and the district officers in Cachar and Chittagong called for a punitive expedition. The native hills of the Mizos were annexed by the British and, by 1898, it came completely under British control under a superintendent stationed at Aizawl.

Missionary Activity

The transition in the Mizo Hills from a primitive to a fairly modern society occurred at an incredibly swift pace. At the dawn

of the present century, the British administration put an end to inter-tribal wars and brought about peace in the Lushai Hills. Missionary activity and the consolidation of administration ran concurrently. The earliest missionaries reduced the Lushai dialect into writing and the translation of the *Bible* followed closely. Schools and dispensaries sprang up and within a few decades the entire population embraced Christianity. There are no practitioners of the traditional religion in Mizoram today. A community accepting a new religion "en masse" has few parallels in the tribal areas of North-East India. Excessive ritualism, frequent sacrifices and feasts to propitiate the spirits, and other costly and burdensome aspects of the traditional faith are supposed to have made it altogether vulnerable before a simpler and relatively ritual-free religion like Christianity. Excepting the Chakmas, who are mostly Buddhists, all inhabitants of Mizoram are Christians today.

No other part of the country can boast of so many primary schools, middle schools and high schools in relation to the size of its population. And Mizoram has a literacy of over 50 per cent, second only to that of Kerala.

In olden days, the Mizos had an institution called "Zawlbuk". It was a dormitory for all the unmarried men and boys of the village. The inmates of the Zawlbuk were generally very noisy and the Chief alone could admonish them. Games were played, wrestling was indulged in on a large scale, physical fitness was at a premium. The Zawlbuk enabled the Chief to summon all young men for the defence of the village against any surprise attack. In some ways, the Zawlbuk was similar to the old "Kalaris" of Kerala.

The Garos have a similar institution, "Nokpante", which flourishes in some parts of Garo Hills even today. The Zawlbuk was not favoured by the missionaries and it disappeared from Mizoram before World War II.

The Mizo society has always been egalitarian. Even the chiefs were not particularly affluent. The average Mizo is no respecter of persons and his disparaging humour may not spare even the rich and the powerful. In fact, a sense of humour, along with the ability to sing, dance and make speeches, is the most widely shared quality of the Mizos.

Traditional Dances

In the midst of hardship and suffering, the Mizo villager retains a rare serenity of spirit and the capacity to laugh at everybody—including himself. Old festivals like "Chapcharkut" and "Mimkut" are still observed. Traditional dances like "Chraw Kan", "Chheih Lam" and "Solokia" are popular, and one still hears about someone seeing spirits in the jungles (Ramhuai).

The secular traditions are well-preserved, particularly in matters of love, marriage and the inheritance of property. Mizoram belongs to its youth and "to be young is very heaven" here. The young man's (Tlangval) right to court a young woman (Nula) has not been curtailed, though curfew has placed severe limits on its noctural manifestations. The custom of a boy meeting and wooing a girl is known as "Nularim". In olden days boys would leave their homes after dinner and meet the girl in her house. If she rolled tobacco for him in paper and tied it with her hair, it was a declaration of love. These days the boys are on the giving end, and presents are said to include chocolates and cosmetics. Mizo love songs are full of the pangs of separation from the beloved one ('lunglenna' the Mizo equivalent of "Viraha") and the anguish caused by curfew found expression in a "Karfew" song which is on the lips of every young man and woman these days.

Pagan or Christian, Mizoram is Cupid's own territory. Mizo parents are indulgent with their sons and daughters and would not deprive them of the freedom they had known in their youth. The Mizo society is tolerant of sexual peccadilloes. This does not mean permissiveness of laxity. On the contrary, marriage is both a sacred sacrament and a civil contact to the Mizo and today marital instability is perhaps less than what it used to be. The old custom of paying a price for the bride is still in vogue. The bridegroom pays money to the bride's father and it is distributed among relatives. All those who receive this money have a responsibility to the girl, should she fall upon evil days.

Saga of Endurance

Women bring water and firewood, work in the jhums, and weave cloth. The story of the Mizo woman is a saga of endurance, cheerfulness and admirable resilience. The women are nearly as

much educated as their men. But Mizo politics is virtually a man's arena. Mizos are yet to take "crab's meat as meat or woman's opinions as worthwhile opinions"—a hangover of the past.

Mizoram has witnessed vast constitutional, political and administrative changes during the last 25 years. Chieftainship was abolished, and district and regional councils, under the Sixth Schedule of the Constitution, gave a measure of local control over land and natural resources.

The trouble with Mizoram is that it is not linked with the mainstream of India. Roads and other means of communication have been developing rather slowly. With a rudimentary infrastructure, the economy of Mizoram is still based on the traditional method of shifting cultivation — *'jhumming'*. There is no organised industrial activity. The road building programme under the Border Roads Organisation has been a source of employment.

Basically, the problem in Mizoram is to find adequate non-agricultural employment opportunities and purchasing power for the population. Self-sufficiency in food may elude Mizoram for years to come. The known mineral and natural resources are not immediately ready for commercial exploitation and high transport and labour costs make economic ventures unattractive. The greatest asset of Mizoram is its manpower. The Mizos are eager to learn, willing to adopt new techniques and are responsive to material incentives.

Arjun, the hero of the Mahabharata, during his wanderings in the forests, is said to have married Ulupi, the daughter of a Naga chief and had a son by her named Iravant. Later, a Manipuri princess also bore Arjun a son, Babruwahan. Years later—the story goes—Arjun returned with a horse for *Ashwamedhayagya*. Conquering all the areas traversed by the horse he reached Manipur. His son Babruwahan came out to receive him. Arjun asked him to fight as required of princes. In the battle Arjun was beaten and badly injured. Ulupi, the Naga princess, is said to have arrived with medicinal herbs from the mountains and revived Arjun.

Manipur and Nagaland, along with Tripura, are three of the smallest states of the Indian Union. Tripura and Manipur were princely states with mythological accounts tracing back their history to the epic age. Nagaland did not exist in its present form before 1957. It got its name in 1961.

Nagaland and Manipur have long borders in the east with North Burma, with its proximity to China, while Tripura on three sides is surrounded by friendly Bangladesh.

Manipur's picturesque green fertile valley with its large Loktak Lake is surrounded by hilly country with the higher mountains in the north. The rivers flow from north to south through deep gorges slowing down as they reach the plains of Imphal and disappearing into the valley of Burma. The 3.7 lakh tribal population in the hills have a similarity to those in Nagaland and Tripura while the 7 lakhs of people of the valley, owing to its different topography, climate and religion, have developed an entirely different type of culture.

The people of the Manipur Valley are orthodox Vaishnavite Hindus by religion. The people and their houses are perhaps the cleanest in the land. Their greatest contribution to the country is the Manipuri dance, one of the four classical dance forms of India. For every family, music and dance is a way of life. The women work harder than the men and the women's bazaar every evening in the towns and villages with its hundreds of flickering kerosene lamps is a permanent part of life in the valley.

Flair for Sport

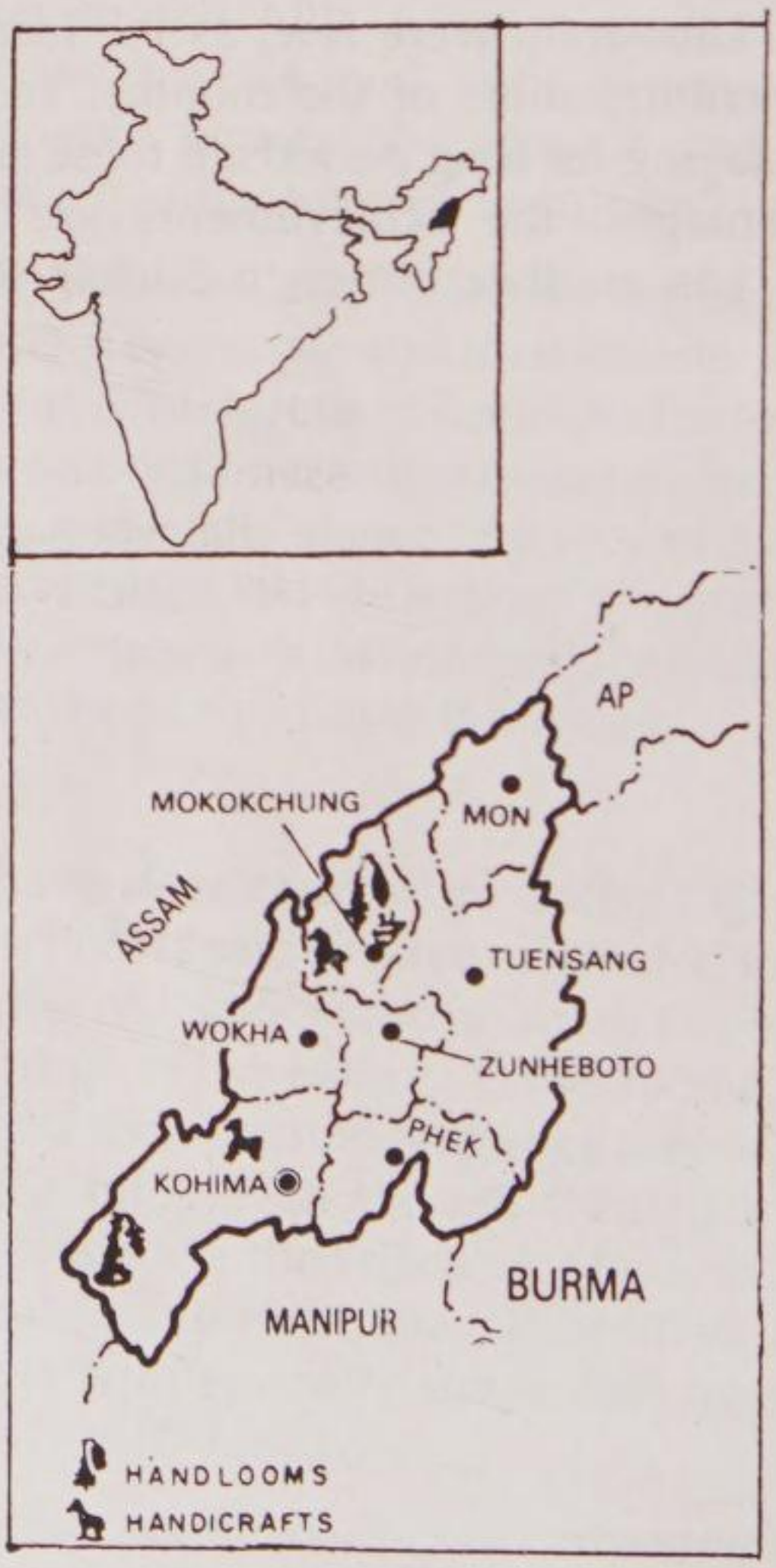
The Manipuris have developed from ancient days indigenous games and sports. Polo is said to have originated in Manipur and is still played in the old state conforming to the old rules. They have their own way of wrestling, horse racing, and playing hockey. Manipuri is the common language among the people of the valley and the hills, even though the latter have a large number of dialects among the tribes. A Manipuri of the valley does not take meat in any form but relishes fish. Fishing in the ponds and rivulets with specially made nets forms part of the day's programme for any family.

At the time of independence, lack of communications was the greatest problem of the North-Eastern Region. Nagaland had its

rail and road outlet to the rest of India only through Dimapur. Manipur had no outlet to the rest of India, neither road nor rail except through Nagaland. Manipur was, however, connected by air, the civil airlines, using one of the many wartime aerodromes. In the last twenty-five years, roads have multiplied and today in Nagaland almost all villages are connected by jeepable roads. Manipur, though catching up fast, has still large areas unconnected by the simplest of roads. Construction of roads has been extremely difficult. Like waves in a turbulent sea, the hills and mountains rise high and low, separated by fast-flowing narrow rivers. The winding roads hugging the hillsides were cut off by landslides as soon as they were built, and in some areas the instability of the soil made it impossible to get a road through. Bridges were many, materials for which had to come from faraway places. Labourers were few, as the local people were engaged in agriculture most of the months. Technical experts were averse to staying for long periods in these areas. In spite of all the disadvantages, the achievements are commendable. Manipur today has another outlet to Silchar through an all-weather road.

Nagaland

Area	:	*16,579 sq km*
Population	:	*7,74,930*
Languages	:	*Nagamese, English*
Literacy	:	*43 per cent*
Crops	:	*Forest produce, millets, rice, sugarcane*
Industries	:	*Sugar, wood-based and cottage industries*



The population of Nagaland is approximately 8,00,000. It has only a microscopic minority of non-tribals consisting mostly of traders and Government servants. Occupying an area of 16,579 sq km, the villages are mostly situated on peaks of hills and far away from each other. Jhum cultivation, which the Hill people are used to from time immemorial, continues as the jungles are still quite sufficient for the increased population to burn and to cultivate. They return to the same place after about 12 years. The cycle is gradually being reduced to seven years and five years in some places.

There are 16 main tribes, each distinguishable by its separate dialect, its dance and the colours and patterns of the shawls its people wear. The common language has been a kind of Assamese passed on by word of mouth, today known as Nagamese and used also in the Legislative Assembly. The early Christian missionaries had given each of these dialects the Roman script to enable the people to translate the *Bible* and hymns. As a state, Nagaland has adopted English as its official language. The tribal people of these regions are perhaps the most musical of all the people of India.

Naga women have the reputation of being excellent housewives. They are hard working, smart and faithful to their men. The village women are experts in weaving artistically patterned shawls and fabrics for their personal use or for sale to tourists. Milk as a food even for nursing mothers and children is relatively unknown. Instead, rice gruel is taken frequently. The Nagas are fond of meat and will eat the flesh of any animal.

Political Progress

Since independence, Manipur, Nagaland and Tripura have come a long way politically. At the time of independence in 1947, Nagaland, as it is known today, did not exist. Naga Hills was a district of the state of Assam while Tuensang was then a

sub-division of the North-East Frontier Agency. Combining these two units, a centrally administrative area known as Naga Hills Tuensang Area was formed on December 1, 1957. In August 1960, the Government of India agreed to form the state of Nagaland and an Interim Body to administer Nagaland was constituted on February 18, 1961. This body functioned as a *de facto* legislature and the Executive Council as a Ministry. The members of this body were elected from all tribes by the traditional Naga methods. On December 1, 1963 the state was inaugurated by the President of India. Soon after, the first elections to the Nagaland Assembly were held and in 1969 the second elections took place, at which 78 per cent of the electorate voted.

The Constitution has incorporated three special provisions for Nagaland. No act or law passed by the Union Parliament affecting certain specified subjects shall have legal force in Nagaland, unless made applicable to the state by a majority of the State Assembly. Religious and social practices, customary Naga law and procedure, civil and criminal justice concerning decisions according to Naga customary laws, and ownership and transfer of land and its resources are protected under this provision. The Governor has a special responsibility for law and order so long as disturbances continue. Special provisions have also been made for the administration of Tuensang District.

From the early fifties a small majority of Naga leaders under Phizo have been demanding independence for the areas inhabited by the Nagas. The movement went underground and turned violent. Phizo disappeared from the scene, took refuge in England and became a British citizen. The constitutional changes and the free elections satisfied the political aspirations of the majority of the people who settled down to work hard for their development under a government of their own. At the initiative of the church leaders cessation of operations was arranged but the underground took advantage of it and moved in large numbers to China for weapons and training. After waiting patiently for many years for the underground leadership to join the mainstream of Naga life, the Government of India and the Government of Nagaland decided to declare illegal the self-styled underground Naga Federal Government and Naga Army.

Today Nagaland is well on its way to permanent peace. Its democratically elected government is determined to protect the villages from forced collection of taxes, kidnapping and murder. The villagers have indicated their desire to live in peace to enable speedy development. The underground is in disarray, the majority of them having decided to dissociate themselves from the extremists.

Communication Problem

In his Independence Day speech of 1972, the Governor, Mr. B.K. Nehru said: "During the long years that Nagaland was subjected to British occupation little was done for the development of the territory. In 1947, we had in the whole of Nagaland only five hospitals and six dispensaries while today the sick people are looked after by 38 hospitals and 111 dispensaries. While our children in Nagaland in 1947 had only 161 LP Schools, 3 ME Schools and one High School (which was in Kohima) today a lakh of students attend 951 LP schools, 161 ME schools, 46 High schools and four colleges. There was not a single town or village electrified in 1947; today 85 towns and villages are electrified. No fewer than 200 villages have now a piped water supply. The only surfaced road in 1947 was the Mao-Dimapur Road; today Nagaland has 200 km of surfaced roads. Even in 1957, when Nagaland was separated from Assam, there were only 1,488 km of unsurfaced roads; this has now increased to 3,200 km. There were no buses and bus routes in 1947; today 1,342 km of bus routes serve the people."

Nagaland's entry point is the town of Dimapur. Before you proceed further, get yourself an "Inner-Line" Permit from the Sub-Divisional Officer (Civil). It is a mere formality but very necessary. You can fly into Dimapur from Calcutta. Alternatively, you can fly from Guwahati to Jorhat (in Assam) and then motor through to Dimapur. This town is also Nagaland's only railhead.

A flourishing trading centre, Dimapur has a surprisingly cosmopolitan mixture of people. Sikhs are a common sight and tandoori chicken is as easily available as any local dish. Staying at the Tourist Lodge, you can at leisure take in the places of historical interest in and around Dimapur. Ruins of temples, carved pillars of sandstone and several tanks are all well worth seeing.

Seventy-five km away is Kohima, the capital of Nagaland. Made famous the world over as the town where the Japanese invasion of India was finally halted during World War II, Kohima figures in many a bestselling war book.

Either a taxi or a bus will drive you up to Kohima from Dimapur. As you drive along, the scenery changes dramatically. Till the checkpost of Chumukedima (you will be required to produce your "Inner-Line" Permit here) it is a fairly straight drive. From here on, the road begins to climb. And there is a profusion of colourful wild flowers and, if the season is right, an abundance of orchids. Adding to the enchantment of the scene are the small rivulets that flow down the hillsides. Then finally, while still a few kilometres out of Kohima, you catch sight of the township, spread out on a wide ridge. In Kohima there is a new Tourist Lodge. Check in here and you are assured of a comfortable stay.

Kohima's not-to-be-missed landmark is its War Cemetery. Here, where the last salvo marking the end of the Japanese invasion was fired, stands a simple memorial with a poignant message:

When you go home,
Tell them of us, and say,
For your tomorrow
We gave our today.

Ideal Village Organisation

The hill people of these three states have certain similarities, the most important being an ideal village organisation. From the most democratically elected leadership, there is in some tribes an autocratic hereditary chieftainship, which administers the village and dispenses justice based on the unwritten traditional laws of the tribe. The village lands are owned collectively by the village. But the highly developed terrace cultivation, the result of extreme hard work of individuals, is owned by families who pass them on to their children. Small plots on which homesteads are built are also under individual ownership. There are no land records; at the same time, land disputes are almost unknown. But the vast forests used for jhuming cultivation, the special jungles reserved for fuel and grazing, the trees preserved around the water points

e all owned collectively. There are very few boundary disputes etween villages, and the traditional boundaries dividing miles jungles are respected by both sides. Land is in plenty; aditional laws, though unwritten, are rigid and strict, and the derly leadership firm, and hence there are no cases of ncroachment. At the beginning of the jhum season the village ouncil sits and decides on the area to be jhumed and divides it mong the khels (part of a village) and the families. This is so in ost of the tribes in the area.

In the tribal villages of these states, as in any other in the orth-eastern region, there are no beggars. The availability of nd, the traditional joint ownership and ability to work hard ave all helped in keeping beggars away. A village shares to its st grain. The people come out of the village for help only after ey have exhausted all their own resources. The people seem to ave a tremendous capacity for suffering, and they have suffered. uring the British regime they were forgotten and neglected. 'orld War II brought untold miseries. Nagaland and Manipur w the ravages of war directly while Tripura suffered indirectly. ven after independence a minority of Nagas and Mizos plunged to turmoil Nagaland and part of Manipur and small portions of ipura. But today they look forward to an era of peace and rogress to catch up with the rest of the country. Politically they ave achieved their aspirations but their economic resources are ntapped and await organised exploitation. The infrastructure is eing slowly built up.

Natural forests are the most important resources of these ree states. Manipur has, in addition, about 1,500 sq km of the ost fertile valley for rice cultivation. In Tripura the forest epartment has built up excellent forests and introduced new rest crops. Except in Tripura, where experimentation has dvanced, in the other two states much remains to be done for eciding on the pattern of horticulture and cash crops.

Life had stood still for centuries in these areas. Neglected and olated during the British regime, World War II brought untold iseries but also gave them a few good roads. The benefits of dependence took time to reach these corners. Political unrest, mented in some cases by external agencies, made the task of the

Administration more difficult. Today the political picture is clear and the people are keen on maintaining permanent peace.

The five states of Assam, Meghalaya, Nagaland, Manipur and Tripura and the two Union Territories of Arunachal Pradesh and Mizoram have now set a new pattern of cooperation and coordination in the work of development and maintenance of security under a common Governor and High Court, forming themselves into the North-Eastern Council while retaining their identity as individual states and the powers bestowed on them by the Constitution. Everything is set for rapid development of this strategic area with its vast natural resources.

Orissa

Area	:	*1,55,707 sq km*
Population	:	*2,63,70,271*
Literacy	:	*34 per cent*
Languages	:	*Oriya, Bengali, Hindi*
Crops	:	*Coconut, forest produce, jute, mesta, oilseeds, pulses, rice, sugarcane*
Minerals	:	*Bauxite, chromite, clays, coal, graphite, iron ore, limestone, salt*
Industries	:	*Aluminium, cement, chemicals, fertilisers, iron & steel, paper, sugar*

Kapila-Samhita, an ancient Hindu text, refers to Orissa as *Sarbapapaharam desam kshetram devaistu kalpitam* (Chap. II, Verse 2)—the realm conceived by the gods, which washeth away sin. Even the Muslim inconoclasts of the 16th century respected the sanctity of the region. In 1580 a victorious general of Akbar said, "It belongs to the gods, from end to end it is one region of pilgrimage." (As Res. XV, 167, 291).

Orissa was and still continues to remain a vast place of pilgrimage. *Kapila-Samhita* (Chap, I, Verses 8-9) waxes eloquent: "Of all the regions of the earth, India is the noblest and of all the countries of India, Utkal boasts the highest renown." Even today the temples, hills and rivers of Orissa retain their time-honoured sanctity and are known to the millions in the far off villages of India as the Land of Jagannath, the Lord of the Universe.

This religion-bound psyche has made its people conserve and cherish their ancient traditions. This perhaps also accounts for Orissa's comparative backwardness.

In 1912 when Bihar and Orissa were separated from Bengal, Viceroy Lord Curzon bemoaned: "If the Orissa were an agitating people, which they are not, they would soon make their protest heard. As it is, they have been sacrificed without compunction." The irony is that Orissa was among the last Indian territories to go under the British Raj. In 1817 the peasants of Orissa revolted against foreign rule and had to be ruthlessly suppressed by the East India Company forces. There were two more rebellions, one in 1833 and the other in 1847, and finally a third one under Surendra Sai, of Sambalpur, who led the Orissans in the War of Independence of 1857.

Orissa is the land of synthesis of the Aryan and the non-Aryan cultures. Out of its total population of about 26 million 25 per cent are tribals.

The people of Orissa present a diversity of types. The Aryan-speaking Oriyas were concentrated along the seacoast, the lower reaches of the Subarnarekha, the Baitarani, the Mahanadi and other river-systems. The Adivasis were driven to the hills and forest tracts of the interior. The Kol or Munda languages, as well as some Dravidian dialects, are spoken by the Adivasis in Orissa.

Hardly five per cent of the country's population speak Oriya. Yet the Oriya people have left their imprint both in ancient and in medieval times not only in art, architecture and culture, but also in maritime trade and empire-building. In modern times Orissa's contribution to Indian history is no less significant. It was here that the liquidation of the princely order first began in 1947. It was here that Gandhiji began his *padayatra* for the social liberation of the Harijans.

The name Orissa is derived from Odras, a predominant tribe in Orissa. When Huien-Tsang visited Orissa in A.D. 638, he called the country Uda or Wuda. This word is not Sanskrit, though it could be Sanskritisation of some Prakrita or non-Aryan name, like Udda or Odda. Even today in Orissa, a class of agriculturists known as Oda-Chasa are found.

Orissa can broadly be divided into five natural regions—the coastal plains, the middle mountainous country, the rolling uplands, the river valleys and the subdued plateaus. The coastal plains of Orissa stretch from the Subarnarekha in the north to the Rushikuliya in the south, formed by six major rivers—the Subarnarekha, Buddha, Baitarani, Brahmani, Mahanadi and the Rushikulya — which carrying silt from their catchments have reclaimed this area from the depths of the Bay of Bengal.

Three-fourths area of the state are covered by the mountainous regions which form a part of the Indian Peninsula.

The Chilka is the largest and the most celebrated lake of Orissa. Formerly a part of the Bay of Bengal, it is about 64 km long and 16 to 32 km wide. Its vast expanse is studded with tiny islands, of which the Parikud and the Malud are thickly populated. The Chilka is a natural sanctuary for birds coming from Siberia in the winter in search of warmth and sunshine. On the south small barren spurs of hills of low elevation, the Solari, the Bhalleri and the Jatiya project into the lake, providing a picturesque background to its waters.

The Ansupa lake near Banki, in Cuttack, at the foot of the Saranda hills, is another picturesque lake, which attracts local tourists. It is about 5 km long and 1.6 km wide. The extensive reservoir of the Hirakud dam at Sambalpur has also created an artificial lake which attracts many tourists.

Out of the total area of 1,56,000 sq km a little more than 40 per cent of the state is covered by forests of diverse types. Large tribal populations practising *podu* or shifting cultivation are concentrated here, living a life untouched by civilisation. From the deciduous trees of the northern tropical almost evergreen region to the stunted flora of the mangrove tidal forests on the mouth of the Mahanadi and the *susurrous casuarina* plantations on the Puri coastline the forests of Orissa present diverse classifications.

Rich Mineral Wealth

Orissa is rich in mineral wealth and is vastly endowed with a variety of ferrous and non-ferrous minerals. Out of the 20 different types of minerals only about a dozen—iron ore, manganese, coal, limestone, dolomite, china clay, graphite, asbestos, quartzite and kyanite—are being commercially exploited.

During the British rule, Orissa had been utterly neglected and the building of the necessary infrastructure for its economic growth was completely ignored. Orissa, for the first time, came on the railway map of India in 1900; by this time the whole of northern and eastern India had already been covered by railway networks. Even the first railway line, opened to traffic in 1900, was more aimed at linking Calcutta with Madras than serving the economic needs of Orissa.

Though the 20 miles of Orissa's coastline were dotted with a number of minor ports before the advent of the British, they were also closed down one after the other during the British rule till hardly any major port was left to help in the development of the vast hinterland.

What with the absence of necessary infrastructure and what with the lack of entrepreneurship and investment capacity, Orissa remained mainly an agricultural state, its people eking out a precarious existence from primitive methods. It was only after

independence that attention was focussed on its industrial and economic development. On April 1, 1960, the 4,801.2 metres long Hirakud Dam was completed at a cost of Rs 100 crores. The hydroelectric power generated gave the much needed fillip to the industrialisation of western Orissa. The Muchkund Project across the Sileru river in Koraput District has facilitated the growth of industries in south Orissa. The Talcher Thermal Station has also substantially augmented power production in the state.

Though Orissa is traditionally famous for its filigree work, bell-metal industries and artistic handlooms, handicrafts and cottage industries it had hardly any industry worth the name before independence. Even today, though large industries like the Hindustan Steel Plant in Rourkela, the cement factory in Rajgangpur in Sundergarh, the Kalinga Iron Works at Barbil in Kendujhar, the Hirakud industrial complex in Sambalpur, chemical industries in Ganjam, the paper mill at Brararaj Nagar, the Orissa Textile Mill and the Kalinga Tube Mill in Chowduar have been established in public and private sectors, industrialisation has not made any appreciable impact on the rural economy of the state.

However, since independence, the landscape in western Orissa has undergone a significant change under the impact of industrialisation. Rourkela (which in Munda means the "fort of the people") was once a tribal village set in impenetrable forests and is today a growing industrial city. The sleepy countryside of western Orissa is agog with industrial activity. The Dandakaranya Project and the DBK Railway have opened up the Korapur District—a region hitherto shut off from the world outside and of interest only to anthropologists.

Tourist Spots

The temple cities of Puri, Bhubaneswar and Konarak may be topmost in the itinerary of the visitor to Orissa but it is the quiet waterfalls, the rock caves, the Buddhist and Jain relics, the beach resorts and the lesser known temples which offer secluded, unspoilt beauty to the traveller weary of civilisation.

Although the headquarters of a newly-formed sub-division, Malkangiri, 641 ft above sea level, is still a village though sporting a travellers' bungalow in a luxuriant grove of teak trees. It is on

the fringe of the Dandakaranya. Malkangiri is believed to be the Malayavantagiri of the *Ramayana*, the resort of Rama from where the Vanaras were launched in search of Sita. And not far from Malkangiri flows the shy Tamasa, entrancingly on her bed of pebbles, as she did thousands of years ago when Valmiki composed the first ever verse on her bank and, with Lava and Kusha, Sita, forsaken by Rama, lived in the Sage's Ashram.

One of the numerous mountains skirting Malkangiri bears the name Ramagiri. Some believe that it was this Ramagiri which had sheltered the Yaksha of Kalidasa's *Meghadoot*.

Long ago, this region was ruled by a young king, Dandaka. There was then no river, but a lake. One evening the king saw a beautiful damsel emerging from its waters. He tried to take her away, but the girl escaped to her father, none other than the sage Sukracharya, and told him of her humiliation. The furious sage left the region with his daughter and cursed the place. At once a million flames reduced the kingdom of Dandaka to a vast expanse of ash.

Mighty Forest

By and by the wind swept away the ash. The monsoons stretched the little lake and turned it into the river Tamasa. On its banks grew a forest (*aranya*). What was once Dandaka's kingdom became a forest bearing his name—Dandakaranya.

It was an eerie night, pitch-black and rain-soaked, when we rushed through the forest back to Jeypore, scaring away rabbits and just avoiding hitting a petrified deer.

Once at Jeypore, you should not miss the Bagra Falls, only 9 miles away. You can stretch out on the large smooth slabs of stone—there is a rest-house too—and listen to the Kolab cascading from a height of 100 feet. For a change, you can go to Koraput, another cute little town of sylvan tranquillity, the headquarters of the district, 14 miles from Jeypore.

But speaking of falls, there is nothing to beat the 250 ft high Pradhanpat Falls in a nook of Deogarh, erstwhile capital of Bamra, one of the 26 feudal states of pre-independence Orissa. The waters seem to descend in a leisurely rhythm, reminding you of the unhurriedness of time here. The place shaded by rocks and

tall trees is steeped in a fascinating melancholy. From the foot of the fall, one can see a cave higher up, with the blurred statues of a tiger and a snake, perpetuating the memory of a tragedy: a young Raja of Bamra shot down a tiger that lived in the cave, but as he reached his trophy, he was bitten to death by a snake, the tiger's cave-mate.

The magnificent Barheipani Waterfalls in the Similipal Hills of Mayurbhanj is relatively better known, for around it has been developed a National Park.

The Lake of Isles

There are places in Orissa which, even though well known, contain wonders in them that have evaded the traveller. The foremost of them is Chilka, India's largest freshwater lake—460 square miles in area. Millions marvel at its silver ripples while they travel by train between Madras and Calcutta. But few outside Orissa know that the lake is dotted with isles of fairytale enchantment. Yet access to them is so easy! One could get down at the Balugaon railway station or can drive there from any major town in Orissa and can hire an inexpensive motor launch from the Fisheries Department.

Yet another convenient spot to approach the islands, by the even more exciting means of country boats, is Rambha, another railway station. Two miles inside the lake from Rambha is Breakfast Island, a submerged rock with a bungalow built on it by the Raja of Khallikote. Barkuda Island is populated by spotted deer.

A little farther is the isle of Kalijai, named after a legendary girl who was being taken by boat, against her wishes, to be given away in marriage. A terrible storm burst forth while the boat was off the island. When it subsided Kalijai was missing. But her spirit dwells on the island—in a temple erected for her later—and protects those in distress on the lake.

Fifty miles from Chilka is Gopalpur-on-Sea, a quiet sea resort ten miles from Berhampur, the major town of Southern Orissa, approachable by bus. It is equipped with private lodges and tourist bungalows including two western-style hotels.

Few visit Taptapani, a hot spring, 42 miles from Gopalpur, continuously gorging out bubbling sulphur water. The elegant

PWD bungalow constructed nearby on a mound has a bathroom with a connection to the spring—indeed a station worthy of God to relax!

Twin Temple Cities

Too often the tourist allows the twin temple cities of Puri and Bhubaneswar and the exquisite Konarak to claim the major part of his itinerary. In the process he skips several significant spots—Sakshigopal, for example.

If not the temple, the legend of Sakshigopal is widely known. In a certain village, in the remote past, lived a youth, who loved the daughter of an old neighbour. Once the youth and the neighbour joined a party of villagers on a pilgrimage. The old man fell seriously ill and it was only the youth's care that saved him. He promised, while inside Krishna's temple, to give his daughter in marriage to the youth. But back in the village he went back on his promise. The heartbroken youth travelled back to the temple and entreated the deity, who alone had heard the promise, to come and testify in his favour.

The deity agreed, but on condition that the youth would not look back. The youth began his homeward journey, satisfied with the tinkling sound of the deity's anklets following him. But on the outskirts of the village, because of sand, the anklets ceased tinkling. The youth looked back. The deity at once turned into stone. However, the deity's gesture, needless to say, was sufficient for the boy to get his desire fulfilled.

The temple for this beautiful deity, Sakshigopal (Gopal who came to give evidence), is only 12 miles from Puri, on the road to Bhubaneswar, which can be reached by train, bus or taxi. But few ever stop there to rest under its coconut and *bokul* groves.

While at Bhubaneswar, visit the Khandagiri and Udayagiri caves on the city's outskirts, with sculptures and inscriptions dating back to Emperor Kharavela's time, many centuries before Christ, speaking of a glorious Jain era. Touching Bhubaneswar there is another spot of tremendous historic significance. It is Mount Dhauli, around which the historic Kalinga war took place and where Chandashoka, Asoka the Terrible, turned to Dharmashoka, Asoka the Pious.

Loss of Tranquillity

"In 1950," writes Manoj Das, "I had found it difficult even to locate the famous rock edict of Asoka there—a deserted area. But today it is crowded. Under the auspices of a Japanese Buddhist mission, a huge stupa has been erected over the hillock, chiselling and whittling it down to shape. A temple has sprung up on an adjacent hillock too and drums and gongs and the din and bustle from both keep the place continuously festive. But with apologies to the makers of these monuments, I must say that the sublime silence and tranquillity that once marked the spot conveyed the spirit of Asoka's transformation much better."

The three seats of Buddhist relics that made up the Pushpagiri Vihara of Huien Tsang's account, and which have hardly received any publicity, are Lalitgiri, Ratnagiri and Udayagiri, 30, 32 and 38 miles respectively from Cuttack. The magnificent images and sculptures discovered and taken care of by the Archaeological Department introduce the place as an affluent university of Mahayana scholarship of the 7th century. This, according to the late Charles Fabri, should "rank with Nalanda and Taxila as among the largest Buddhist establishments anywhere in India."

The face of Orissa is changing, as a whole slowly, but abruptly at places. Sometimes the sudden metamorphosis of a place which once had an age-old rhythm of lifestyle peculiar to itself gives a jolt to the mind when revisited. That is what Paradip did to me. It was a village, almost an island, with the sea and a dense forest on one side, the estuary of the Mahanadi on another and one of its offshoots embracing it on the other two sides.

There are spots galore, little known, of remarkable scenic beauty or archaeological significance, such as the Nirmala Jhara, a spring emerging at the base of a temple on a hill three miles from the Khallikote railway station in Ganjam district; Damayanti Sagar, a lake at Kotpad associated with King Nala and his wife Damayanti, 46 miles from Koraput; the Patudi Waterfall, 10 miles from Phulbani, a district town; Gudahandi hill in Kalahandi district, 50 miles from Bhawanipatna town, with caverns showing prehistoric paintings which are yet to be fully interpreted; the Khandadhara Waterfall, 10 miles from Bonaigarh

town of Sundargarh district; Koshaleswar at Baidyanath on the Tel in Bolangir district, 7 miles from Sonepur town, with magnificent ruins of a 7th century temple.

There are also the Harisankar and Narsinghanath temples on the southern and northern slopes of the Gandhamardan mountain; the Ranipur-Jharial temples in the same district; Kapilas, a place of pilgrimage in Dhenkanal district on a mountain 2,200 ft high, with a spring containing health-restoring properties; Sita Banji in Keonjhar district, 16 miles from Keonjhargarh town, with beautiful frescoes; Chandipur, a modern health resort on the sea, 9 miles from Balasore, a district town and Khiching, a storehouse of Nagar architecture, 91 miles from Baripada in the Mayurbhanj district.

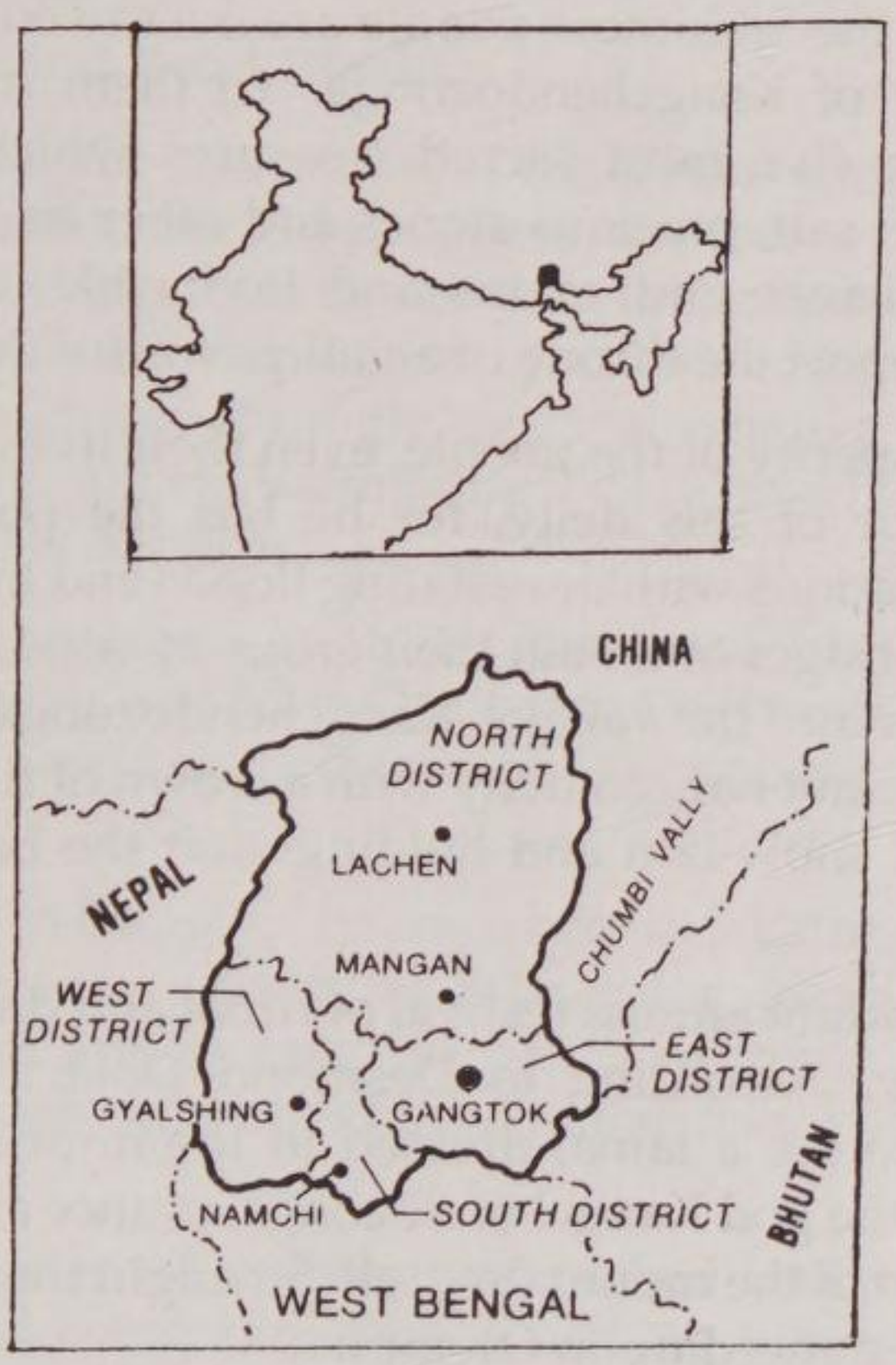
All these places can be reached by bus or car if not by train from the nearest towns mentioned and all of them are linked with the main cities, Cuttack and Bhubaneswar, either by train or by bus. (Bhubaneswar is the main airport of Orissa.) These have tourist accommodation, not to fancy, but suitable for the simplicity of the place.

Many beautiful areas of Orissa are yet inaccessible. Touching the border of Orissa, the Bengal Government set up a sea resort at a place named Digha not long ago. It proved immensely popular in no time, busloads of tourists pouring into it from Kharaghpur and Calcutta.

Only five miles from Digha, inside Orissa, there is an even more beautiful resort with an important temple, Chandaneswar, where devotees perform hair-raising feats during the festival around the Visuv Sankranti in May, drawing tens of thousands of visitors from Orissa and Bengal.

Sikkim

Area	:	*7,096 sq km*
Languages	:	*Bhutia, Lepcha, Nepalese*
Population	:	*3,16,385*
Literacy	:	*34 per cent*
Crops	:	*Forest produce, fruits, millets, rice*
Minerals	:	*Copper, lead, zinc*
Industries	:	*Handicrafts, liquor, wood-based industries, wool & skins*



Most descriptions of Sikkim invariably refer to its smallness (7,000 sq km) but within this smallness, it contains the third highest (8,591 metres), and probably the most romantic mountain of the world.

Sir John Hunt has described Kangchendozonga as a mountain more dangerous and difficult to climb than even Everest. In the eternal presence of such a mountain, it is small wonder that the Sikkimese people are overawed by the majesty and mystery of Kangchendozonga. To them its five summits represent the five most sacred treasures which, according to tradition, are: salt, precious stones and other minerals, religious scripts, medicines and grains and invincible armour. Its five summits support the throne of an all-powerful deity.

The prosperity of the people, even their lives, depend on the good humour of this deity, for he has the power to destroy human habitations with devastating floods and avalanches, wash away their bridges and ruin their crops by sending terrible hail-storms down into the valleys. Kangchendozonga is portrayed as a firey red-countenanced deity with a crown of five skulls, riding the mythical snow-lion and holding aloft the banner of victory (gyalsen).

An important annual festival of ritual and dance is dedicated to this deity. According to Desmond Doig: "It is a moving experience to see a lama, dressed in the impressive mask and brocades of the god Kangchendozonga, prance and whirl against the backdrop of the mountain itself. So might the gods of classical Greece have danced upon Olympus."

I accept Dr Waddell's etymological interpretation of "Sikhim" (it used to be spelt this way) at least for its topographical truth. According to him "Sikhim" was the Parbatiya name used by the invading Gurkhas. As the great majority of Parbatiya words are derived directly from Sanskrit he

suggests that the word is most probably a derivation from the Sanskrit *Shikhim*, meaning "crested". In all Sikkim there is not a single square kilometre of land which can be called flat.

Sikkim is also said to have the greatest number of mountains above 7,320 metres compared to any other area in the world of a similar size. Roads that *zigzag* through valleys choked with tropical vegetation, and rise to heights that are literally breathtaking, are the only lines of transport.

Sikkim is not really all that remote. An Indian Airlines flight brings you from Calcutta to Bagdogra, the air terminus for Sikkim, in 45 minutes. Sikkim Nationalised Transport (SNT) runs a special mini-bus service from Bagdogra to Gangtok in the afternoon, covering the 120 km in about four hours.

Season of Mists and Road-Blocks

During the monsoons, when most of the annual allotment of 400 cm rainfall pours into the lower valleys, the journey to Gangtok can be tedious, taking four to seven hours, depending on the condition of the road. Sometimes you are obliged to make detours off the highway through longer alternative routes. You can also reach Gangtok via Kalimpong (80 km) and Darjeeling (97 km) by regular SNT services.

The Sikkim weather is at its exuberant best from mid February to late May, and from October to December. If you own a jeep you do not need any further information about travelling in Sikkim.

Once you are in Gangtok, or anywhere in Sikkim, you will be surprised at the grace, courtesy, easy laughter and *joie de vivre* of the people. If you are an extrovert you can invite yourself to almost any Sikkimese household to be initiated into the mystique of *chhang*.

Chhang is fermented millet seeds packed into a cylindrical wooden or bamboo container with a sucking pipe stuck in the seeds. As a demure Sikkimese lass pours hot water over the seeds, your host will explain to you the significance of lifting the pipe and sprinkling the charmed liquid in the air as an offering to the "merit-accumulating ones", and an appeasement to the "evil-working ones". Then you may suck at the juice to your heart's content, and your host's delight.

Get hold of two more books before you start discovering Sikkim for yourself: the *Gazetteer of Sikkim*, first published in 1894, and Volumes I and II of *Himalayan Journals* containing a beautifully illustrated account of the famous botanist Joseph Dalton Hooker's travels up and down and everywhere in Sikkim 120 years ago.

Orchids and Butterflies

When you learn that Dr Hooker's collection of Sikkim plants amounted to 2,920 different species from an estimated total of 4,000 species in Sikkim; that there are 350-400 species of orchids in Sikkim out of a total of 5,000 for the whole world; that 631 kinds of butterflies have been identified here; that there are 500-600 species of birds, from the gigantic lammergeyer to the minuscule flower-pecker; and that there are 81 species of mammals in Sikkim—you look at every leaf and flower and leech with a sort of reverence.

When you find that every named place in Sikkim has been so called because of some special natural feature or in commemoration of some event that has occurred there, you get a significant insight into the psyche of the Sikkimese people.

The list below will give you an idea—Gangtok: the lofty hill or, according to an alternate tradition, the hill made flat (to build the Gangtok monastery in 1716); Ratong: the surging swallowing one, being a glacier-fed rapid torrent subject to sudden and destructive floods; Yuksom: the meeting place of three lamas; Chiabhanjan: the hollow from where one peeps over, referring to the principal pass between Nepal and Sikkim; Sanga Cholling: the place of esoteric teaching; Sinon: the suppressor of intense fear; Chungthang: the meadow of the marriage (of two rivers); Khechuperi: the noble, heaven-reaching mountain; Namchi: sky-top.

"Ravine Folk"

Lepchas, the earliest known settlers in Sikkim, are a peace-loving community. Their sense of complete harmony and empathy with their environment and their constant good humour indeed make them an altogether irresistible people.

Claude White (after whom the Gangtok Officers' Club is still

nown as White Hall) describes the Lepchas as "people of a mild nd quiet disposition, loving solitude and seldom living above an levation of 1,200 metres"—hence their name for themselves: ongpa, the ravine folk. They are great nature lovers and good ntomologists and botanists, and have their own names for every nimal, insect and plant, and are, I should think, unequalled nywhere as collectors."

They also have an incredible collection of myths to explain atural phenomena and place-names. The names of the villages n either side of the river Talung are accounted for in the ollowing popular etymological myth quoted below from *limalayan Village; An Account of the Lepchas of Sikkim* by Geoffrey orer (Nelson, 1938).

Man-eater Bird Devil

On any clear day there is visible from Lingthem a large black ock rising from the mountain Siniolchi, or, as it is called in epcha, Sanyol-koong. On that rock lived, once upon a time, a evil called Lassoo-fo-moong (the Lassoo bird devil). This devil as a man-eater; he used to capture people from the eighbourhood and take them away to Tibet where he would kill nd eat them. Therefore the gods Kansi-thing, Kom-yo-thing and aktsum-thing got together to find a way to destroy this demon.

"They tried to find a man who was capable, but they could ot do so. They then went to the caterpillar, pi-sik-bu, who gnaws ees so that they become hollow and fall down, and they told him go and cut down the trees in that place. The caterpillar agreed nd hollowed the tree on the rock where the demon lived so that fell down. Now the demon had nowhere to stay and so andered about. Then the three gods sent for Run-nam (a ythological hero) to kill the demon."

The story goes on that the demon went from place to place ach named after an incident in the myth). Run-nam chased him nd eventually overtook him at Lasso-tsong-nyong, in the Teesta alley to the west, and there killed him and scattered his flesh ver the land. From this scattered flesh arose leeches and osquitoes, and the small predatory bird kar-hu-fo. His bones rned into stone, and, at the place where he was slain, there is a uge rock which can be seen to this day. The myth also explains kkim's summer nuisance of leeches.

Five Treasures

If you are a trekker, or a painter, or a photographer, trek up on a chilly moonlit night to the top of Lukshyama, the hill overlooking Gangtok. The mother-of-pearl citadel of the magic mountain will beckon you to linger on in your sleeping bag (fortified with Sikkim rum) till the five treasure-houses across the mist-filled blue of the valley turn to palest gold.

SNT services take you to Jorethang and Namchi west, Gyalzing and Pemayangchi, and to Mangan. SPWD, CPWD and Forest Department dak bungalows take care of your accommodation problem everywhere. As you stand by the Lachung forest dak bungalow, set in an apple orchard, and look up at the incredibly vertical cliff rising dramatically nearly a thousand metres above the valley, a curious hallucination takes possession of you. A cloud floats high in the blue sky and the whole cliff, nearly bisected by a roaring waterfall, seems to swing down towards you. Above the waterfall is a lake of crystalline beauty.

Yak Country

Drive your jeep from Lachung to Yumthang (3,050 metres) and you are in yak country. As you relax in the forest dak bungalow, framed by your door is a magnificent mountain range with its peaks reaching heights of 6,100 metres and above. Across the grazing flats of the valley and the river are hot springs with a hut improvised over them as protection against cold. I have seen groups of people bathe in the sulphurous waters here, singing right through the night.

If your lungs do not worry you, and if you are equipped with a light tent, a day's trek will take you to Yomay Samdong (3,270) metres). As you pass through a phantasmagoria of rhododendrons—as they change hue from deep crimson to yellow and pink and then blue turning finally to white—stretches of alpine flowers greet you in every direction. You trudge across the remains of last winter's avalanches and at Yomay Samdong you see the giant rhubarbs, 105 metres high (according to Dr Hooker, the most beautiful plant in Sikkim).

Snowflakes in Your Hair

Do not forget to ask your guide to take you to the hot spring here. Chances are that, as you rejuvenate your tired limbs in the steaming open-air pool and look up the valley at Chango-Khang with a superb glacier descending to about 3,270 metres on its southern flank, drifting snowflakes will settle in your hair.

Inscribed in old visitors' books in the Pema Yengchi dak bungalow in Western Sikkim you can discover the names of many famous mountaineers. Tashiding, the holiest of holy hills in Sikkim, is a day's trek from here. You may also trek from here to Yuksom (a jeep track to Yuksom is almost ready), the most curious and picturesque spot in Sikkim with its mini-lakes. Legend has it that the first ruling monarch of Sikkim was consecrated here by three lamas. Yuksom is used as a base by the Himalayan Mountaineering Institute for its mountain-climbing courses. From Yuksom you go up to Jongri - and then up the high Himalayas.

Sikkim is a jewel fiercely treasured by its people. Come here and you will know why.

Tripura

Area	:	*10,486 sq km*
Languages	:	*Tripuri, Manipuri, Bengali*
Population	:	*20,50,580*
Literacy	:	*42 per cent*
Crops	:	*Forest produce, jute, rice, tea*
Industries	:	*Tea, wood-based and cottage industries*

Tripura with its five low ranges running from north to south has about 60 per cent of its area covered with forests. The tribal people with their shifting cultivation have adhered to the hilly regions while the valley has been populated by the Bengalis. In the 13th century A.D. King Ratna Manikya settled 10,000 Bengalis of various professions in Tripura, while one of his successors, a couple of centuries later, made Bengali the court language. Surrounded by pre-partition Bengal, the culture and way of life of the people of the valley have been akin to those of any Bengali village and the tribal people in spite of their own dialects, dances and attire were closer to the people of Bengal.

With an area of 10,486 sq km Tripura's population has increased from about 11 lakhs in 1971 to 20 lakhs in 1981. About 30 per cent of the population of Tripura are Scheduled Tribes and 10 per cent Scheduled Castes. Land for the tribal people has never been surplus. Ever since independence the state has had to absorb waves of refugees from the then East Pakistan (now Bangladesh). The jhuming cycle has been reduced. Special schemes were undertaken to bring the tribal people on to permanent cultivation. On the other hand, land had to be acquired for starting rehabilitation colonies for the refugees. The crackdown in erstwhile East Pakistan (now Bangladesh) in 1971 brought in about two million refugees and all plans and calculations for development were upset. Even after the return of the refugees to Bangladesh, Tripura is staggering on to its feet.

Network of Roads

In 1947 Tripura was in a worse condition than Nagaland and Manipur. It was unconnected by road or rail to the rest of India. The British Indian Railway system went round the state of Tripura and ended just outside its boundary. A few aerodromes at Agartala and some sub-divisional towns were also just at the border. One of the first tasks of the new Administration was to construct a road across the State connecting Cachar district in

Assam. This they did very fast but bridging of the large river took time. In another decade the railway system was also extended to the easternmost town of Dharmanagar. An internal network of roads was also taken up and every part of Tripura is now connected by roads.

Agartala, the capital of Tripura, is well connected by air with Calcutta. There are a number of daily flights. The trip by train to the nearest railhead, Dharmanagar, is through the hill station of the NEF Railway and tends to be rather slow. By road Agartala is almost 600 km from Guwahati, via Shillong (Meghalaya) and Silchar (Assam).

Places of Interest

Tripura is an ancient princely state. And in its days of glory, it had formed matrimonial alliances with the most powerful of the royal houses of India. Even today Tripura exudes an air of princely grandeur with innumerable royal palaces and temples. In the heart of Agartala is the Ujjayanta palace. Its estate covers an area of one sq km. Spread out in front of the palace are two large tanks, separated by an exquisite Mughal garden.

Eight km away is Old Agartala. Here is the famous temple known as the Chaturdash Devatabari. It contains the deities once located at Tripura's old capital, Udaipur. Standing beside the temple is the old palace.

Over 100 km from Agartala is Tripura's famous "roaring" waterfall, the Dumbur Falls. Its water flows out to emerge as the Gumti river. To reach it, you journey to Natanbazar, from where a 10-km path through picturesque country takes you to the splendour of Dumbur. Nearby is Tirthamukh, a holy place where pilgrims congregate for a holy dip on the occasion of Uttarayan Sankranti.

Resembling India's famed Lake Palace at Udaipur (Rajasthan) is the Neer Mahal of Tripura. About 56 km from Agartala, this spectacular palace stands in the centre of a vast lake called Rudrasagar. Hire a row boat and paddle away.

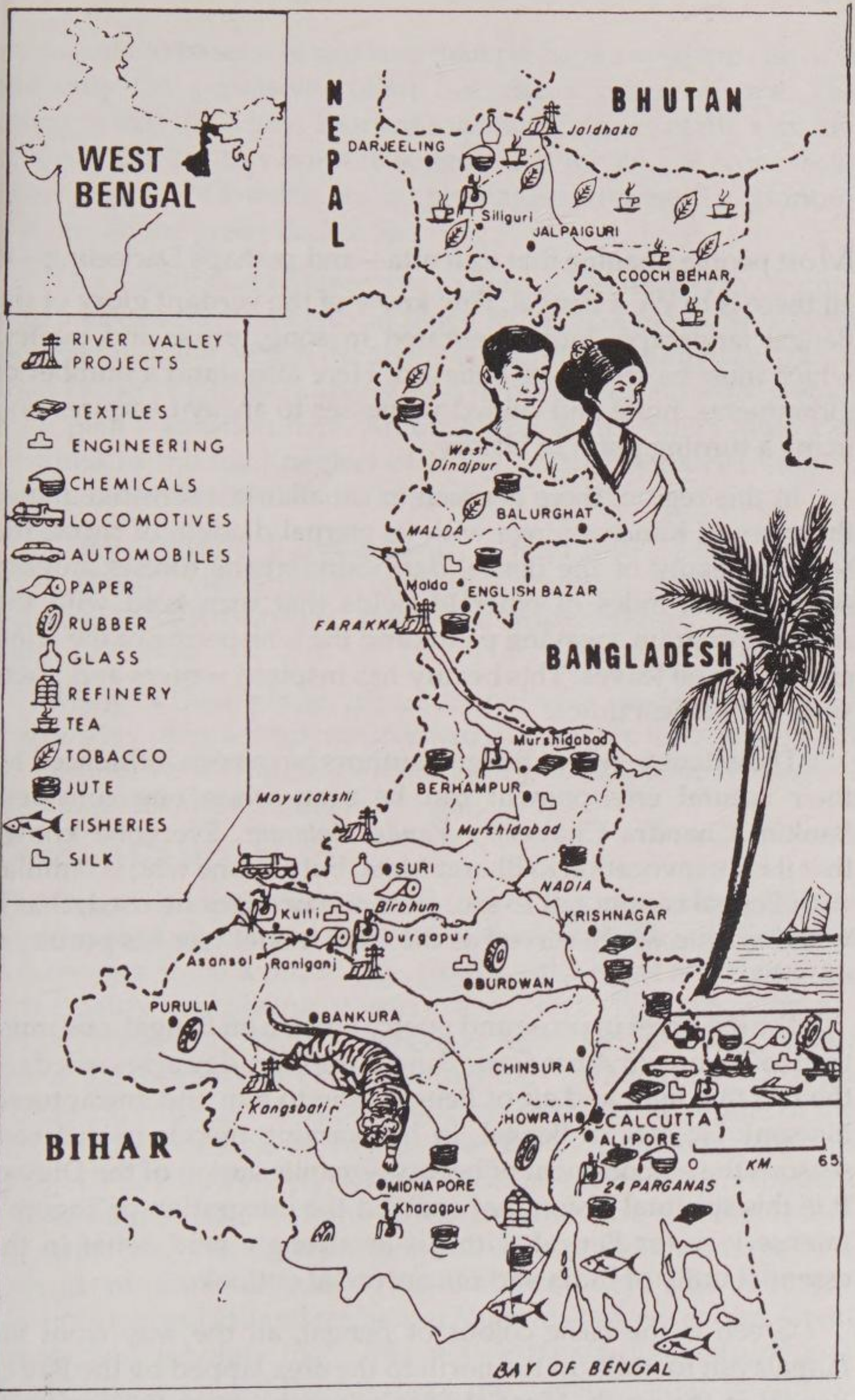
Puran Rajbari, as the name implies, is the site of an old palace. Now in ruins, it was once the seat of Maharaja Govinda Manikya. Erected some 300 years ago, it sits in lonely splendour on a

hilltop, three km from the old capital, Udaipur (now Radhakishorepur). Close to these ruins is the once-famous temple of Bhubaneswari. It is this temple that has been immortalised in Rabindranath Tagore's *Rajarshi* and *Bisarjan*.

The rare sight of colossal figures carved into rocks awaits you at Unakuti Tirtha. To reach this wonder, you have to journey 180 km out of Agartala and then go a further 10 km from Kailashahar. The carvings date back to the early Buddhist and Hindu periods and among the numerous figures are those of Shiva-Kalbhairab, Hanuman, Ram, Lakshman and Ganapati.

West Bengal

Area	:	*88,752 sq km (provisional)*
Population	:	*5,45,80,647*
Literacy	:	*41 per cent*
Languages	:	*Bengali*
Crops	:	*Betel leaf, forest produce, fruits, jute, oilseeds, pulses, rice, tea, wheat, sugarcane*
Minerals	:	*Claus, coal, iron ore, limestone, manganese, silica.*
Industries	:	*Automotive, chemicals, coal, cotton, textiles, heavy & light engineering, iron and steel, jute, leather and footwear, liquor, locomotives, tea, paper, pharmaceuticals*


WEST BENGAL
NEPAL
BHUTAN
BANGLADESH
BIHAR
DARJEELING
Joldhaka
Siliguri
JALPAIGURI
COOCH BEHAR
West Dinajpur
BALURGHAT
MALDA
Malda
ENGLISH BAZAR
FARAKKA
Murshidabad
BERHAMPUR
Moyurakshi
Murshidabad
SURI
NADIA
Birbhum
KRISHNAGAR
Kulti
Durgapur
Asansol
Raniganj
BURDWAN
PURULIA
BANKURA
CHINSURA
Kangsbatir
HOWRAH
CALCUTTA
ALIPORE
0 KM. 65
24 PARGANAS
MIDNAPORE
Kharagpur
BAY OF BENGAL
RIVER VALLEY PROJECTS
TEXTILES
ENGINEERING
CHEMICALS
LOCOMOTIVES
AUTOMOBILES
PAPER
RUBBER
GLASS
REFINERY
TEA
TOBACCO
JUTE
FISHERIES
SILK

Most people imagine that Calcutta—and perhaps Darjeeling—is all there is to West Bengal. Few know of the verdant glory of the Bengal landscape, long celebrated in song, prose and poetry, which must be seen to be believed. Here also stand a number of monuments, mute and ruined witnesses to ancient empires and many a turning point in history.

In this region, there is much to set aflame a sensitive mind: the glory of Kanchenjunga with its eternal diadem of snow, the sombre beauty of the dense, dark Sunderbans forests, mighty silver rivers, miles of emerald fields that turn gold with the ripening of grain, swaying palms and the whispering of the wind among the *sal* leaves. This beauty has inspired writers and poets since the earliest times.

The extent to which Bengali authors have been influenced by their natural environment can be seen when one considers Bankim Chandra Chatterji's *Vande Mataram*. Everyone knows that it is an invocation to Bharat Mata, but anyone who is familiar with Bengal cannot fail to see, from the imagery he used, that it was this state which served as the "live model" for his portrayal of India.

For the finest in prose and poetry written on Bengal, one must turn to Tagore. In *Amar Sonar Bangla,* the Gurudev acknowledges the fact that light and air of Bengal sang to him and entraptured his soul. He saw in Bengal, in her varying moods in different seasons the embodiment of beauty—manifestation of the Divine. It is this spiritual vision that enabled the integration of Tagore's intense love for Bengal with his as strongly held belief in the essential unity of India and his universal outlook.

Green is the basic colour of Bengal, all the way from the Himalayan foothills in the north to the area lapped by the Bay of Bengal in the south. More shades of green—from the very pale but brilliant hue of the young blade of paddy to the dark of

moss—are to be seen in this area than perhaps anywhere else. It is not only the pervasive colour but also a perennial one. The changes that the clearly marked seasons bring are really a matter of shade. To say this is not to suggest that the Bengal scene lacks other colours. Flowers, fruits, plumage—all weave a glorious pattern on the green backdrop.

The wealth that nature gave to Bengal has tended to obscure much else of interest here. So much so that people outside West Bengal (and few within the state) cannot think of anything other than Darjeeling or Kalimpong, and perhaps Santiniketan, if at all they plan a vacation here. An obsession with scenic beauty has resulted in the total neglect of many centres of tourist interest which lie within 300 km of Calcutta.

They include Tarakeshwar, Vishnupur, Kendubilwa, Bakreshwar, Messangore, Nalhati, Tarapitha, Fullara, Nacor, Kanakalitala, Krishnagar, Burdwan; Murshidabad, Malda and Gour or Gouda.

Many of these places are associated with events that shaped the destiny of India and transformed the country from a medieval to a modern one. The oldest among the places, Gouda or Gour, is also the least known outside Bengal.

Gouda, a Ghost City

This is hardly surprising because Gouda has ceased to exist now for four centuries. A few relics are strewn like bones over the area where once stood a proud city, Gouda—the name also denotes a principality comprising Western and North-Western Bengal—was referred to in Panini's *Sutras* and Kautilya's *Arthashastra*. But it reached the pinnacle of glory under the Pala and the Sena kings. To Gouda belongs the dual distinction of being the capital of the last Hindu monarch as well as the last independent Sultan of Bengal. The Pala dynasty, which produced the last great kingdom and established relations with distant potenatates. More important, they fostered religion and culture and encouraged the spread of both abroad. It was under the Palas that the Universities of Uddandapura and Vikramsila were set up. Great artists and scholars like Dhimana, Vitapala, Chakrapani and Sandhyakara graced the courts of the Palas. Devout Buddhists themselves, the Palas allowed full freedom of worship to their subjects.

Vijaya Sena, who broke the supremacy of the Palas, continued to add to the power, prestige and wealth of Gouda. Gouda became known throughout India as a seat of learning, art and culture. Today, none of the wealth and power of the Palas or the Senas is in evidence, except for the temple of Dwarabashi (the presiding diety of Gouda) and the exquisite terracotta panels taken from the Hindu temples to beautify buildings of the Muslim period.

The process of obliteration of Hindu Gouda began when Laxman Sena, then an octogenarian, was put to flight by Bakhtiyar Khilji towards the close of A.D. 12th century. Temples toppled and mosques and minarets came up and a new Gouda was grievously stricken when Sher Shah sacked the city after defeating Mahmud Shah, the last independent Sultan of Bengal. Before Gouda could recover, an epidemic of plague broke out. The citizens fled, leaving a ghost city soon to be claimed by the jungle.

Most of the monuments in Gouda today date back to the Muslim period. Outstanding among them is the Baroduari, erected by Sultan Nasrat Shah in A.D. 1526. This mosque is a massive rectangular brick building. Then there is the Dakhil Darwaza, the main gateway to the fort, probably built in the early 15th century. Near the Luko-Churi Darwaza, another monument is Kadam Rasul where the foot impression of Hazi Mohammad was once placed.

This holy relic was taken to Murshidabad by Siraj-ud-Daula but was returned to Gouda by Mir Jaffar. Today it is reverently preserved by the *Khadun* of the village of Mahdipur. In the town of Pandua nearby is the celebrated Adina Mosque, which was built by Sikandar Shah between A.D. 1364 and 1374. Though partly in ruins, it is the most remarkable existing example of Muslim architecture of that period. It is a quadrangular building consisting of cloisters which surround a central area. The most remarkable feature about this great mosque is the absence of any entrance gateway.

The Malda Museum is well worth a visit since it has a collection of stone images and coins and inscriptions retrieved from the ruins of Gouda and Pandua.

Murshidabad

Murshidabad, another former capital of Bengal, reeks in history. The historic monuments are almost all connected with the protagonists of the mighty drama which set the seal of doom on Mughal might and unshered in the rule of the British. Here is evidence of untold material wealth and utter moral collapse.

The infamy of Mir Jaffar lives in Jafraganj Deorhi, now renamed "Traitor's Gate". This mansion, once the residence of Mir Jaffar, is where Miran, Mir Jaffar's son, is believed to have engineered the brutal murder of Siraj-ud-Daula. Here also stand the palace of Jagat Sett, one of the richest bankers and financiers of the 18th century, and the Moti Jhil Palace, residence of Ghasiti Begum, daughter of Nawab Aliverdi Khan and one of the conspirators against Siraj-ud-Daula.

Another important landmark is the Katra Mosque, built by Murshid Quli Khan. The city was named after him, since he moved the capital from Dacca to Murshidabad, after being appointed Governor of Bengal by Aurangzeb in A.D. 1705. Other attractions are the temple at Baranagar built by Raja Bhavani, the palace of the Maharaja of Cossimbazar and the site of one of the most decisive battles of history: Plassey. The rout of Siraj-ud-Daula's forces by Clive's men, after a spirited skirmish, signalled the rise of British power in India.

The industries which had made Murshidabad so famous and contributed to its prosperity in the past—silk, ivory carving and brassware—flourish today. Regular bus and train services connect Murshidabad to Calcutta, 197 km away.

Some signs of the struggle among European powers for supremacy in India, which preceded the ascendance of the British, can be seen in the former European settlements in Hooghly district, barely 3 km from Calcutta. All of them were river ports on the Hooghly—which favoured the trade of the mercantile nations. The British and the Portuguese settled at Hooghly, the Dutch at Chinsurah, the French at Chandernagore and the Danes at Serampore.

Serampore

The Danes having played no significant role in India, Serampore lives in history, not as a former Danish colony, but as the seat of

Protestant missionary activity from A.D. 1793 to 1834. In the face of opposition from the East India Company, the missionaries, notably Dr William Carey, did much to spread English education and develop Bengali and other Indian languages. Carey set up a printing press and launched periodicals and laid the foundation of an organised youth movement in India by establishing the YMCA in 1857.

A few kilometres up the river lies Chandernagore, which remained a French possession till its merger with India in 1954. Today, the quaint little town gives no hint of the time when it was a far more important trading centre than Calcutta. The distinctive European character of the town is reflected in its imposing convents and beautiful old churches. Equally graceful churches are to be found in the Dutch and Portuguese strongholds of Chinsurah and Bandel. The latter is the oldest in Bengal and is highly rated for its architectural excellence.

By a strange coincidence, the temple which is believed to be the oldest in the state—at Mahesh, Serampore—is also located in the Hooghly district. Two other outstanding temples in Serampore are those of Sri Gouranga and Sitala. The existence of many imposing temples in the Hooghly district is to be explained by the fact that here flourished the realms of independent Hindu kings. Such was their intrinsic commercial strength that they survived repeated invasions by Pathans, Mughals and Bargis. Saptagram, a major trading centre, was one of the busiest Indian ports in those days. In Bansbaria, one of the main villages around Saptagram, are the temples of Haneseswari and Basudeva, famous for their architectural beauty. The 70-ft high, five-storeyed Hanseswari temple is unique in that it represents a style not to be found elsewhere in India. The ornamental carvings on stone and wood are superb; so is the terracotta work on the 300 year-old Basudeva temple.

Vishnupur

Though terracotta carvings were extremely popular as decoration for Buddhist shrines, stupas and temples, it was during the 17th and 18th centuries that the art reached its high watermark. This explains not only the surpassing beauty but also the professionalism of the terracotta decoration on the temples of

Vishnupur, built during this period. After the advent of Sri Chaitanya, Vishnupur had become a major centre of the Vaishnava cult and most of the temples are of Vishnu or his incarnations.

The Vishnupur temples are of four distinct types. The first, which has a single square tower, is exemplified by the oldest of these temples: Maheswara. The second type, characterised by a single tower resting on a square building with the curved roof typical of Bengal, is best represented by the Madan Mohan and Lalji and Radheshyam temples. The Shyam Rai temple, which has the finest specimen of carvings on brick, is considered the best example of the third type, with five towers. The fourth type resembles two huts joined by a small tower at the top.

In Ras Mancha is another ancient structure which recalls the power of the Malla kings, whose capital was Vishnupur. It is an imposing pyramid-like structure typical of the Malla age. The ancient fort is surrounded by a high earthen wall ringed by a broad moat. Eight kilometres from Vishnupur, in a place called Dihar, are the Rekh Deul, built in the indigenous temple architectural style.

Vishnupur is 201 km from Calcutta by rail and can also be approached from as many as three road routes. Apart from its renowned terracotta toys, it is also noted for silk, tussore, brass and bell-metal work and conchshell ornaments.

Jaldapara Sanctuary

To those who prefer wildlife to monuments of the dead past, the game sanctuary at Jaldapara has much to offer. Although a ride on elephant back through the wooded terrain will not be like a *shikar* in the haunt of the Royal Bengal Tiger, the Sunderbans, one may, with a bit of luck, catch a glimpse of this noble beast here.

Other game one is almost sure to encounter include the elephant, one-horned Indian rhino, gaur or Indian bison, leopard, sambar and other species of deer and a whole variety of birds.

Changing Landscape

Twenty-five years ago the beautiful picture of the West Bengal countryside as seen framed by the window of a speeding railway carriage was not really as idyllic as it seemed! Small ponds of

dirty water; thatched huts surrounded by mango and jackfruit trees; mud walls plastered with cowdung cakes; a shepherd boy tending cattle; a ploughman with a wooden plough and half-starved bullocks plodding at his weary task; a village school; a rare bus. Placid as placid can be.

Much of this still remains, but much of the landscape has changed. Rows of DVC power pylons stride across the paddy fields competing with smoking chimneys. Buses and three-wheeler vans rush along roads. There are neat rows of houses of industrial townships. The town has pushed its way into the countryside at places with a vengeance, changing the landscape beyond recognition.

Alight at a wayside station and move into the countryside and a picture of new West Bengal is bound to emerge. Twenty-five years ago the poor farmer depended entirely on the rains for his single crop. Rest of the time he lived on a starvation diet. He could not even dream of better days. He had no fertilisers or pesticides. There was very little irrigation and flood control facilities were non-existent. With the taming of three rivers the situation has changed to some extent.

Today 34 per cent of all cultivable area is under irrigation. Many a farmer raises more than one crop not only with the help of improved seeds, but also with the help of shallow and deep tube-wells. He is today the highest producer of rice and the second highest producer of wheat in the country. The old conservative farmer is now experimenting with cotton and groundnuts. Tractors have made their appearance on cooperative farms. Local boys have become tractor drivers.

The refugees from erstwhile East Pakistan, who have often been described only as a burden on the economy, have cleared forests and built new colonies. A new home away from home. Like pioneers they have built schools, maternity clinics, rice mills, brick-kilns, smithies and carpenter shops. Buses ply through an area that once was a forest and a new township is in the making.

With the abolition of landlordism a new class of rural elite has emerged—the trader. The old professional patterns are changing fast with changing needs and fashions. New trades and professions have developed, destroying the old caste-cum-trade

attern. Owners of buses and trucks have become proprietors of etrol pumps, spare parts dealers, house owners and oneylenders. Finally, they invest in landed estates. The new rich ome from the new trades and professions.

New needs have taken the place of old ones. Bell-metal pots nd pans, dishes and tumblers, once the pride of even urban iddle class families, have practically disappeared. Enamel, uminium, stainless steel, china and plastic have invaded even e villages. Less expensive, easier to handle and less fear of efts. Artisans who used to make these household utensils have llen back on agriculture, become grocers or taken to other ades and professions.

Handloom cloth still continues to be the pride of West Bengal r its quality and design. But the pattern of this cottage industry as changed. The heavy jacquard loom has replaced the old ooden one. In the process the number of weavers with dividual looms has been reduced. They have been replaced by operatives or day-labourers working for a businessman or oneylender-cum-trader. Even women have begun to work on e loom. Contact with urban life has changed fashions. Peasants nd even tribal girls demand mill-made cotton prints. Handloom othes are for the city and the export market.

At the village fairs during the various festivals one could in e past find beautiful wooden and clay toys designed and even oloured with imagination. These too have been replaced by tin nd plastic. The toy-makers have gone in for mass production ith the help of moulds. The tender, individual craftsmanship nd artistry has disappeared. No more of gods and goddesses, nly national leaders and saints.

Women have found a new place in the rural economy. They ontribute to the family income through weaving or bidi-making. s wage-earners they are beginning to win a new respect in the ome. There is a growing sense of independence. Old traditions nd relations are breaking down fast.

ultural Invasion

he village folk opera—Jatra—is finding a new audience in the ty. The theatre and the Hindi cinema have invaded the village.

The life of the farmer has changed with the introduction o modern production techniques and new crops. He speaks differently, dresses differently and his food habits have changed He is today familiar with cold-storage potatoes and seeds, family planning, life insurance and banking. Modern marketing and advertising have invaded the villages with their posters hoardings, mobile publicity vans and jingles. And the transistor radio has brought the outside world to the villager's room.

Education has played a great part in the process o modernisation. Twenty-five years ago a village boy had to walk miles to get to a school. All that the village had to offer was the *pathshala*, an apology for a school with a single teacher, teaching the alphabet and arithmetic. Today West Bengal can boast of a least one school in every village. Where one had to run to the only literate person in the village when a letter arrived, today one can even find a young peasant knowledgeably discussing the latest Bengali novel.

The sweeper studies at home and sends his child to school. A young bidi worker studies while he earns his living. A peasant's daughter is likely to be a matriculate. A matriculate barber's son could be found working in a local government office. A tribal lad uprooted from land, working in a factory, would pick up not only Bengali but even a smattering of English.

These are now young men and women with new ideas and full of expectations. The schools where children of different caste and religious communities spend the better part of the day together are breaking down caste and communal barriers.

When the wind of change has reached the village it is obvious that it has literally invaded the towns and cities. The biggest post Independence change is the emergence of women as wage earners. The change in the economy as a result of the war and the partition has forced the women out of the confines of the home into the world of offices and factories.

Migrant Labour

In a radius of less than 300 miles of Calcutta, with its concentration of practically the entire iron and steel industry of the country, this great metropolis is still the main production and distribution centre of a wide variety of goods and services, an

e source of finance for public and private enterprises. Lives of early one-third of the population of the country are inextricably onnected with this vast complex.

Within this belt is situated the industrial complex of urgapur, with a highly developed infrastructure, producing emicals, steel, machinery, ophthalmic glass and fertilisers. It as still greater scope for progress and development as one of the ew growth centres of the state.

ackward Agriculture

the field of agriculture, productivity of foodgrains is low. iple cropping has not yet become the rule, the average crop eing only 1.2 per year. The index of power production is latively low and the rate of rural electrification is miserable. nly 10 per cent of the total villages enjoy the benefits of ectricity. Even perennial irrigation is inadequate, because the ain reliance is on the rivers. Despite land reforms even today 10 20 per cent of the families own 60 to 70 per cent of the land.

Backward agriculture is an important reason for the dustrial crisis in the state. Once the foremost industrial state in dia, West Bengal, except for Calcutta, 24-Parganas, Howrah d Hooghly, has today been declared a "backward area" for urposes of concessional financing by public financial stitutions. This state of affairs is the result of lack of foresight nong the industrialists. They never bothered to provide the frastructure for agricultural growth. As a result they have little no market in the countryside. They have not diversified nor d they modernise their factories when it was possible to do so.

This situation has been allowed to develop in a state that has ffered the most from partition. After the ravages of a famine d a war economy, partition came as a last straw, shattering the tire social fabric of West Bengal. Reduced to one of the smallest ates of India with a geographical area of 87,676 sq km, it had to sorb over a period 4.2 million people from Bangladesh.

It is this situation that has led to so much frustration among e Bengalis and to a tendency to find emotional satisfaction in rking back to a glorious heritage that is now lost. A high degree politicisation, coupled with a rich intellectual tradition, has eated a people highly proud of their separate cultural identity

and resentful about the present economic stagnation. This has resulted in West Bengal becoming a problem state in more senses than one. There is resentment, anger, impatience often finding expression in senseless violence, pointing to the need for rapid and fundamental social transformation.

New Awakening

Those who had given up West Bengal for lost, however, were agreeably surprised to see the manner in which the people of the distress-ridden state responded to the challenge of the liberation struggle in Bangladesh, and the war that followed. Today there are new stirrings in West Bengal. The people are beginning to assess their achievements, however limited, over the last 25 years, and using these to build their tomorrow. The Centre today has a greater awareness of the needs of the state and is coming forward with assistance in various ways. A new and more vibrant political leadership is beginning to emerge. The educated youth is also becoming aware of the need for self-reliance, as evident from the cooperative of young engineers now working for the CMDA. Efforts are being made to revive the industries of West Bengal and labour troubles have already come down considerably creating a favourable climate for industrial movement.

Efforts are being made to remove regional imbalances. The Farakka Bridge has opened up North Bengal for development. Kalyani, Dr B.C. Roy's dream of an industrial complex, is coming back to life. Durgapur is humming with activity again. Haldia holds out rich promises of shipyards, deep-sea docks, an oil refinery, and a petrochemical complex with its chain of diversified range of industries. Siliguri and Jalpaiguri are emerging as new growth centres with their potential for agro-based industries and for the utilisation of forest resources for paper, board, hardboard, and cotton spinning and light engineering industries. The Santaldih-Ramkenali area has prospects of developing heavy engineering and metallurgical industries based on coal.

WESTERN INDIA

States

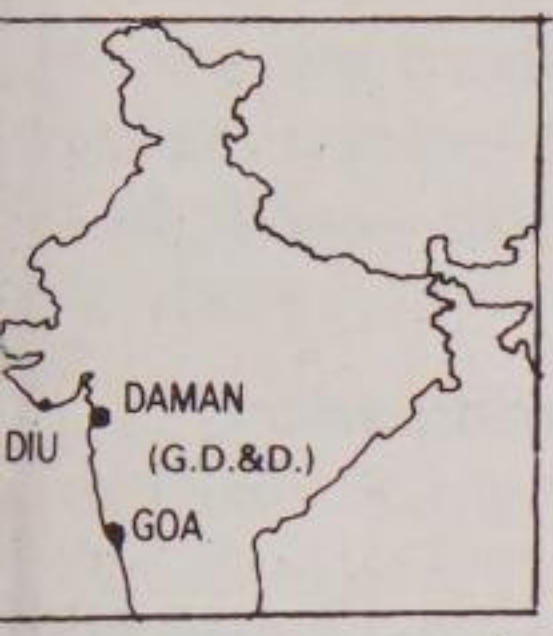
27. Goa
28. Gujarat
29. Madhya Pradesh
30. Maharashtra

Union Territories

31. Dadra & Nagar Haveli
32. Daman & Diu

Goa

Area	:	*3,814 sq km*
Population	:	*10,86,730*
Languages	:	*Konkani, Marathi, Portuguese*
Literacy	:	*57 per cent*
Crops	:	*Arecanut, cashew, coconut, forest produce, millets, rice, sugarcane*
Minerals	:	*Bauxite, clays, iron ore, limestone, manganese, silica*
Industries	:	*Cashew, fertiliser, fisheries, food canning, liquor, shipping, tyres*



MAHARASHTRA

Pernem
Chapora
Bicholim
Valpoy
PANAJI
Ponda
Daboli
Collem
Margao
Sanvordem
ARABIAN SEA
Betul
Codal
Canocona
Astagal

- SOAP INDUSTRY
- PIG IRON PLANT
- CANNING INDUSTRY
- CASHEWNUT INDUSTRY
- GAS
- HANDLOOM
- TEXTILES
- MATCH FACTORY
- INDUSTRIAL ESTATE
- FERTILIZERS
- COCONUT
- FISHERIES

History and nature have joined hands to give Goa, Daman and Diu a charm all their own. These former Portuguese colonies are separated from each other by hundreds of miles. But history lumped them together. Goa in the ancient past was regarded as the "Rome of the Orient". Old Goan houses still retain their European ambience, antique silverware, ornate porticos, carved rosewood furniture and China porcelain. Some of its beaches are well known, but there are several others which only a few have explored. Diu is an island of rare beauty. Daman, like Goa, has its woodlands, forts and temples.

Once upon a time when the Portuguese power, influence and affluence in Goa were at its apoge the aphorism *Quem viu Goa nao precisa de ver Lisoba,* which in translation means "Whoever saw Goa need not see Lisbon", was coined. The reference was entirely to the wealth and architectural accomplishment of what is now known as Old Goa, which was in the 16th century the capital of the Portuguese *Estado da India* (State of India). The aphorism which has lost all meaning today did not refer to the natural beauty of Goa, which territory, according to legend, was carved by God Parasurama by shooting an arrow into the sea from the Sahyadri Hills and commanding the ocean to withdraw up to the point where the arrow had fallen. This beauty is God's most precious possession which, if the Portuguese did not enrich it, it must be said to their credit that they left it alone.

Navigable Rivers

For its small area of 3,814 sq km, smaller than some districts of neighbouring Maharashtra or Mysore, and its population of about 10,86,730 Goa indeed has much more than her share. The Zuari and the Mandovi rivers are nevigable throughout the year. In the past twenty years they have been serving the foreign exchange earning iron ore industry to send its barges loaded with the earth's crust from the mines in Bicholim and Sanguem talukas

to the ore carriers lying at anchor in Mormugao harbour. The other rivers—the Terekhol, Sal, Talpona, Baga, and the Galgibaga—dispense their blessings to a large part of the territory.

The Mandovi, which has formed the very picturesque islands of Divar, Santo Estevao, Chorao and Cumbarjua, flows through Panaji to give this city a district character; it invests the Avenida do Brazil, also known as Campal, which leads to the Gaspar Dias Beach, with prestige and a charm all its own, the post-liberation recognition of which is reflected in the price of real estate which could be considered the highest in Panaji. The Mandovi, on which the ten-million-rupee Nehru bridge was built in 1970 to join the talukas of Ilhas and Bardez and which has on its banks on the Bardez side the forts of Agoada and Reis Magos, which served the Portuguese to imprison Goan nationalists, is a beautiful river flowing placidly through many villages and much sung by poets and rhymesters.

Source of Attraction

It is the beaches of Goa which particularly attract foreign tourists and the tribe known as hippies, who are content to bathe or to sun to Candolim, Calangute, Eaga, Vagator, Colva and Bogmalo. The Calangute beach is known all over the world and thousands converge on it in March, April and May. The 28 km long stretch of flour-like sanded shore from Velcao to Betul in the south of Goa is one of the best in the world. It received high praise from a United Nations Development Programme (UNDP) team which was in India to survey the potential tourist areas and visited Goa in November 1972.

These beaches, which during the Portuguese regime only attracted the local people, have been drawing in the past many years more and more people from the rest of India and abroad, compelling the Government to build a three-storeyed hotel and a dormitory at Calangute and tourist cottages at Colva. Such is the spell of these beaches that Indian Hotels Limited have built a five-star hotel complex near the Agoada Fort on the Sinquerim beach, and the Bombay Travel Agency, Sita, another five-star hotel at Bogmalo beach, near the Dabolim airport.

If one is travelling to Goa by sea, the first view of Panaji at dawn, especially in the winter months when mist hangs over the city, is both fascinating and gratifying. Indeed, Panaji is a romantic city; its lanes, especially those in the old sector of Fontainhas, with their houses standing cheek to cheek and their main doors opening flush with the thoroughfares, have an individuality and quaintness all their own. It must be said to the credit of the Portuguese that they compelled by law the owners of houses in the cities to paint the exterior every year after the monsoon. As a result of this a visitor to Goa finds the cities neat and clean.

But it is not only the scenic splendour that makes Goa what it is. Goa is different from the rest of the country because of the East-West blend of architecture reflected in its buildings, its old-world atmosphere, the cleanliness and quaintness of its cities, the palatial and neat houses in the villages, the friendliness and courtesy of the people, be they Hindus or Christians, who are in the ratio of about 6 to 4. A foreigner also feels more at home in Goa than elsewhere in India because it reminds him of some little place back home.

Paraiso De Goa

"Get to the villages, and you get to know more about Goa than anyone can tell you..."

To reach most villages is no real problem in a region as compact and well served by buses as Goa. English is known already to how to get to the capital Panjim, or to Vasco and Margao, by air and sea, road and rail, of reaching the major tourist spots—and seeing the major tourist sights. More specifically, since the bigger towns in Goa are well-spaced out, it is possible to stay in one or the other, and make short day-trips to places off the beaten tourist path.

Within Goa itself is an intricate network of roads and rivers. The bus services may be casual but they are extensive; the launch services negligible, having been ousted by buses—and barges which carry iron and manganese on to the sea. But the rigours of unpunctual travel are comfortably padded with the good humour one encounters everywhere.

Take a small village along the coast: the fisherfolk and farmers, the brewers of Feni and the owners of teashops. A gentle rhythm imbues their lives. You hear it in the lilt of the Konkani folk songs, in the strains of the dakni, the fado and the mando, you sense it in the devout faith that sustains them; it ehoes in church bells and temple gongs.

Most of all you experience it in the simple friendliness that envelops you. Visitors have been known to succumb to it, renting the small thatch-and-mud-plaster houses and living there for an entire holiday. The idea is not as impractical as it sounds — and its success has been, in large measure, due to the warmth with which a newcomer is accepted.

The Hippy Influx

Anjuna was one such village, a few km along the beach from Calangute. From eight miles inland, Mapusa had extended a protective wing over it, providing employment and amenities. Then the hippies came, like strange migratory birds, every year. The villagers, for the most part, have been accommodating and tolerant. But there are times when their tolerance wears thin, as for instance when a recently put-up notice on the beach, saying, 'Nudism Prohibited', has one of the 'outsiders' leaning against it, stark naked, oblivious of the world.

Not all villages, however, share Anjuna's predicament. South of Vasco, right down to the border of Karnataka, the coast is punctuated with the hamlets of fishing and farming communities, clusters of houses that practically paddle in the sea. Small, unexpected hills slope down to the sands, the water is gentle and inviting to swimmers during the dry three-quarters of the year, and the towns are not far inland.

Margao: The Hub

Margao, for instance, is a mere 6 km from Colva beach and Benaulim which, legend has it, is the area from which Goa originated. Tourist cottages at Colva today provide facilities for camp style living and do-it-yourself cooking. The eating places are few, small and what one recognises as typically Goan in food and friendliness.

Even lesser known are the seaside villages further south: at Betul and Cabo da Rama. The latter, on a promontory, is complete with an ancient fort perched atop a cliff and a magnificent sweep of beach.

In Goa, if the sea claims a great deal of attention, so do the forts - particularly further inland. Dotted all over the state they are reminders of the heyday of Portuguese dominance, reminders you find echoed in Diu and Daman.

Every fort has its village. The ruins at Nanuz are beyond Valpoi in the north-east. Corjuem fort is opposite Aldona village, less than 25 km from Betim ferry point. Chapora fort stands where the river of the same name meets the sea and Alorna is further north.

Terekhol fort is dramatically situated and overlooks the Terekhol river and the sea. At the southernmost end is Anjidiv — which was virtually the last Portuguese outpost in 1962 during "operation Vijay". One of the churches on this delightful picnic spot on an island provided a clever camouflage for their arsenal. Anjidiv is accessible by launch, and regular buses run to and from nearby Sadashivgath — taking about three hours to Margao and going further, right up to Vasco.

Apart from access to the sea and the south, Margao is a convenient hub to get to other interesting spots as well. The temple of Chandreshwar Butnath, 16 km away, dates back to the Mauryas, and is at a height of 1,170 ft. For the devout or the interested, both view and visit are well worth the difficult 500 -ft climb. The accommodation at Margao may be unpretentious but it is adequate - and ranges from modest hotels, mainly Indian type, to the Government Guest House which, again, can be used when not reserved for officers.

The only rail route in Goa passes through Margao and into the hilly wooded country of Sanguen taluka, and past the Dudhsagar waterfalls, which are visible from the train. For those who delight in tramping through forests, the view is a positive temptation to break journey at the little railway station.

Walking on "Warm Red Flowers"

Going north from Panjim, a slightly circuitous route via Mapusa and Bicholim gives a taste of the charm and variety of travelling

in Goa. Across the Betim ferry to Baga, and on to Vagator along the beach, is a delightful drive. Baga has a pleasant motel for a stopover or a longer holiday: for miles, the entire stretch of coast is sheer heaven for swimmers and sunbathers.

The road to Bicholim is flanked with cashew and coconut. April and May are cashew-picking time, when women pluck the red and yellow fruit by.the basketful. This is also the time when a great fair is held at the Hindu temple of Sirigao, near Bicholim. Firewalking is the high point of the fair; a ritual which the Dhonds, peasants of the region, carry out with great fervour. After the feat, ask them what it feels like, and chances are you will get an answer like the one I got once, from a pilgrim in Ceylon. Standing squarely on bare, unblemished feet, he said: "It is like walking on warm red flowers."

Fairs and "Zatras"

Fairs are a singular tradition all over Goa. Every village has its *zatra,* and the feast of its patron saint; and to crown it all, the Carnival, celebrated everywhere, just before Lent.

Tradition extends into legend in the lush green Arvalem valley which lies beyond Sanquellin, a town that was once the stronghold of the Ranes, 16th century chieftains of Goa. In Arvalem is a Shiva temple, believed to be two thousand years old—also forest caves supposed to have been used by the Pandavas. In this region, and further south-east, the forests take over. Deep in the woods of Satari, not far from the game sanctuary of Molem, is the half-forgotten and hardly accessible temple of Thambdi Surla. It was built by the Kadamba rulers in the 12th century, and is known today by the red—tambdi—colour of the earth. Some day, one hopes, the road network will extend here.

Meanwhile, even in the heart of the well-known places, interesting facets lie hidden. Note the oyster-shell windows at Aguada fort; the Pillory or stone pillar in Old Goa, to which victims of the Inquisition were bound and scourged; the museum on the first floor at the Basilica of Born Jesus—a dilapidated attic which hardly anyone visits. The ante-chamber has a charming collection of canvas portraiture. Old chests, ornate with porcelain and brass, contain vestments.

Then there are the frescoes at the nunnery of Santa Monica, incredibly lovely wall paintings, now being white-washed over. They form a sad commentary on how much is lost that is valuable and worth preserving. And illustrate a point: the richness of discovery is most rewarding to the discerning eye and the wandering foot—anywhere in India, but specially in Goa, Daman and Diu.

Iron-ore Boom

If at all Goa witnessed a small measure of development it was after World War II when there was a great demand for iron ore for the steel mills of Germany, Italy and Japan. The Chowgules, Dempos, Salgaocars, Timblos, Gosalias, Bandekars, Agarwals and the Sesas of Goa began to export the ore to those countries. Between 5 and 6 million tonnes of iron ore was exported every year. Within a short period the mine-owners became millionaires.

With large sums of money entering the coffers from the duties levied and foreign exchange earned, perhaps for the first time in centuries, the Portuguese Government felt rich and built a modern aerodrome, a new building for the radio station, a bridge over the river Sal and some roads. For the first time a major industry developed in Goa. The iron ore boom provided employment for many.

A New "Industry"

The export of ore also facilitated the import of rice, sugar and other foodstuffs by the Government, and gold and luxury articles such as radios and transistors, watches, textiles, liquors, cosmetics, toiletries which, ordered in abundance, much exceeding the need of the local people, gave rise to the development of another industry—smuggling, which, besides netting high profits to the original importers and to businessmen buyers on the Indian side, provided employment to 'runners' and special side-incomes, to policemen on both sides of the frontier. The Government of India's ban on import of luxury articles was a blessing to the smuggling businessmen in Goa, who were able to satisfy the craving for "foreign" goods among the Indian *nouveau riche*.

The other two limbs of the Portuguese state of India, namely, the 57 sq km Daman and 38.5 sq km Diu, the first separated from

Goa by over 600 miles and the other by another 200 miles, and, therefore, much neglected by the Portuguese, also awoke from their lethargy and became very active in smuggling. When liberation took place the quantity of watches found in Diu was sufficient to adorn both the hands of men, women and children for generations to come.

Emigration

Before the iron ore began to be exported from Goa the only major export from this territory, for at least a century, was "Goans" or "Goanese" as the British and foreigners used to call them for reasons understandable, who perforce had to leave their homeland owing to lack of employment facilities. With no single major industry in the territory and agriculture being the main occupation, which was pursued by primitive methods and thus produced rice, the staple food of the people, not sufficient even for four months of the year, emigration became a must.

Thus Goans, mostly Christians, began to leave their homeland for Bombay, Poona, Calcutta and other places in India, and for Africa, the Arabian Gulf, former Persian Gulf areas, Burma and Malaya, then the British Empire. With their easy adaptability, native intelligence and knowledge of English, which was rendered easier for them to acquire by the common script with the Portuguese language they had learnt back home, they could obtain employment. By the common bond of religion, the British were also partial to them and absorbed those educated in the offices as clerks, and those unlettered as butlers, cooks, waiters in their homes, clubs and hotels. Parsis also showed a marked preference for Goan domestics. Goans were much in demand as chief stewards, barmen, cooks, saloon and cabin crew in BI and P & O liners.

This employment was reflected in the economy of Goa as a result of the monthly remittances these Goans sent to their parents, wives and children left behind. For decades these remittances were the mainstay of Goa. And if these seamen worked hard and remained away from their homes for long periods they built some of the palatial houses in many villages of Goa, especially in Cuncolim, Velim, Assolna in the Saleete taluka. By their letters written from Southampton or Liverpool, Geneva or Gibraltar, Sydney or Colombo, they informed those at home

that there was a bigger world than the Portuguese books had taught them.

The landscape of this territory, which with the commencement of the exploitation of iron ore mines in 1948 had slowly begun to change, was expected to experience a marked improvement with liberation in 1961. With the barriers between Portuguese India and the Union of India demolished overnight and the Indian markets for any industry started in the territory thrown wide open, the expectations were fully justified.

Standard of Living

Shops in Panaji continue to be closed between 2 and 4 p.m. and the city is dead by 9 p.m. This is because the Goans are a contented people. But this contentment can be detrimental to their interests and those of their homeland if it is carried too far and made into a virtue. A labourer, artisan or clerk in Goa will by and large be least moved by promises of high wages to do overtime. That is the reason why hundreds and thousands of workers from Andhra Pradesh, U.P. and Mysore are in Goa. Yet, it must be said, that abject poverty as seen in the rest of the country is glaringly non-existent here. Every Goan, even if he be a *mundkar* (a person who has been permitted to live in a landowner's property without any payment of rent), has a house of his own and his standard of living is higher than that of his counterpart in India.

This slowness of the Goan to appreciate the need for hard work notwithstanding, the face of Goa is changing steadily. First of all, there has been a great spurt of construction activity and many new residential houses have been built everywhere in Goa. The Government has built two industrial estates, one in Corlim, a few kilometres from Old Goa, and another at San Jose de Areal, near Margoa, where small-scale industries are producing flooring tiles, fishing nets, paints, furniture, etc.

Educationally, Goa has made great progress, with private societies also playing their part by establishing five arts and science colleges, thus bringing higher education at the doorsteps of the Goan people who during the pre-liberation days had to go to Belgaum, Dharwar, Poona and Bombay.

Most of the villages have been electrified. Not a single one had enjoyed this benefit during the 450 years of Portuguese rule.

Situated on 47 acres of land overlooking the sea at Dona Paula, the 70-million-rupee National Institute of Oceanography, which will undertake the study of the Indian Ocean, particularly the continental shelf, is one of the biggest Central Government projects being set up in Goa.

The 'Feni' Culture

The manufacture of Feni, or country liquor, from cashew, apples and coconut toddy, has seen carried on in Goa from time immemorial by primitive methods which have not changed for centuries. Earlier, the product had only local sale and was mostly consumed by the masses. It was sold in "taverns" which are different from bars where only foreign liquor was sold. But in the past two years Feni has attained respectability and is made available to patrons even in the best of hotels. And with the increase in its demand in the territory as well as in the rest of India, efforts are being made by the Government to improve methods of distillation by introducing modern techniques. The distillation of country liquor has been a cottage industry of no mean dimensions providing employment to thousands of families.

Gujarat

Area	:	*1,96,024 sq km*
Population	:	*3,40,85,799*
Languages	:	*Gujarati, Marathi, Hindi*
Literacy	:	*44 per cent*
Crops	:	*Cotton, forest produce, millets, oilseeds, rice, sugarcane, tobacco*
Minerals	:	*Bauxite, clays, flourite, lignite, limestone, oil, natural gas, salt*
Industries	:	*Cement, chemicals, dairy products, electronics, engineering goods, petroleum, pharmaceuticals, salt, sugar, textiles*

PAKISTAN

RAJASTHAN

Dantiwada
BANASKANTHA
PALANPUR
SABARKANTHA
RANN OF KUTCH
BANAS
Hathmati
MEHSANA
HIMATNAGAR
KUTCH
BHUJ
LITTLE RANN
Kalol
Sabarmati
MAHI
Kandla
Kudo
GANDHINAGAR
AHMEDABAD
PANCH MAHAL
Morvi
Mahi
GODHRA
KAIRA
Okha
JAMNAGAR
SURENDRANAGAR
Koyali
Cambay
Dwarka
RAJKOT
BARODA
Bhadar
BHAVNAGAR
BROACH
Porbandar
AMRELI
Ankleswar
JUNAGARH
Shetrunji
Mandvi
Ukai
SURAT
Somnath
THE DANGS
NAVSARI
AHWA
DIU
Bulsar
ARABIAN SEA
MAHARASHTRA

RIVER VALLEY PROJECTS
OIL FIELDS
ENGINEERING
CHEMICALS
MATCHES
TEXTILES
CEMENT
PAPER
GLASS
REFINERIES
MACHINE TOOLS
ELECTRICALS
FERTILIZERS
SHIP BUILDING
FISH MEAL
SCOOTERS
RUBBER
BONE-BASED INDUSTRIES

Gujarat! A name which conjures up a myriad images: sun-drenched, colour-splashed, a gentle friendly people; a land of long beaches where the waves lazily lap the shore and trace delicate patterns in the sand; and of forests where the mighty Gir lion roars and the nights throb with the sound of drums and the stamping of feet as the Adivasis, the colourful tribals of Gujarat, dance the darkness away in gay abandon.

A holy land where Bhagavan Krishna established his kingdom and where sacred and hallowed temples of exquisite architecture beckon the pious pilgrim to prayer and worship.

Above all, it is the land of the Apostle of Peace—Mahatma Gandhi, the land where he was born and from where he directed the freedom struggle.

Gujarat has a rich history. Having assimilated through the ages diverse cultures, it has forged a unique identity of its own. Its Hindu, Muslim, Jain and British rulers had all left their impact, on the country. It was to Surat that the British first came and founded their first settlement in the country: a tiny seed from which was to grow their mighty Indian Empire.

Gujarat boasts some of the most colourful and exquisite handicrafts of India. Lacquered furniture from Sankheda in glowing earthy colours, the mirror work embroidery of Kutch, handwoven and handprinted textiles, bead work of Saurashtra, agate jewellery, inlay work and woollen and felt rugs in bright colours.

When Ardeshir Framji Khabardar (a Parsi poet settled in Madras) has said that "wherever resides a Gujarati, there always lives Gujarat", he had, unknowingly perhaps, put his finger on the strength as much as on the weakness of Gujaratis—their preservation of cultural heritage along with their peculiar insularity. Wherever they are, Gujaratis observe their religious holidays and cultural festivals, and they also marry within their

own sub-castes with rare exceptions and maintain their communal organisations. Adventurous in the economic sphere, they are inclined to be conservative socially.

Ancient History

Culturally and linguistically, Gujarat has been for centuries a distinct entity, although one can demarcate its three principal regions: (i) Gujarat proper stretching from the foot of Mount Abu in the north to near the port of Daman in the south, although here, too, the inhabitants of the north differ in many respects from those of the south as do their land and climate; (ii) the peninsula previously known as Kathiawad (the land of Kathis) and now called Saurashtra; and (iii) the desert peninsula of Kutch where the people speak Gujarati, though with varying vocabulary and accent, while it has its own dialect which is akin to Sindhi. This is explained not merely by its contiguity with Sindh but also by large-scale migration of Sindhi people in the past.

The history of Gujarat can be traced to Vedic times. The Puranas make mention of its tribes. For nearly four thousand years, various peoples have migrated to Gujarat by land and by sea. Gujaratis, like many other people, are a conglomeration of several races and tribes. The name Gujaratis derived from the "Gurjar" community which had migrated from the north. The Yadavas came to Dwarka (Shri Krishna is said to have led this community to the west); the Greeks, the Scythians and the Huns migrated from 1500 B.C. to A.D. 500. The Gurjars are believed to have come between A.D. 400 and A.D. 600.

The various regions of Gujarat were known by different names, such as Aanart, Lat and Saurashtra. It is believed that the Kathis came away from Middle Asia owing to Muslim oppression and although small in number they gave their name to Kathiawad just as the Gurjars who were also a brave people did to Gujarat proper. But both Gujarat and Saurashtra had original inhabitants, whose successors are Kharvas (a seafaring community), Vaghers and Vaghris, Kolis as well as Bhils, Dubras and others. At present, Gujarat has a large Adivasi population comprising nearly 14 per cent of the total population. All these migrations have made an impact on the social, economic and cultural life of the state.

The culture of Gujarat can be traced to the Harappan civilisation. Excavations in various parts of the state have shown this relationship through relics in Saurashtra as well as on the banks of the rivers Narmada and Tapti. Such old ports of Cambay and Ghogha linked Gujarat with Iraq and Iran and as far west as Egypt and Greece. What illuminated the early period of Gujarat was the discovery of Lothal, near Ahmedabad, located on the Gulf of Cambay. Excavations and research here have shown that it was a flourishing port with an impressive dock 310 ft long and 120 ft wide. The town had potters and ironmongers and artisans as well as jewellers. Through the port trade contacts were made with West Asia and this was an important factor in the prosperity of Gujarat. The port is believed to have flourished between 2500 B.C. to 1500 B.C. As relics of later periods, Asoka's edicts are found in the hills of Girnar (near Junagad) and, more recently, Buddhistic stupas and relics have also been discovered in parts of Gujarat.

Jain influence has been predominant in Gujarat. It is noteworthy that while Vardhman Mahavirswami lived in the north and north-east of India, the largest number of his followers are in Gujarat. The cult of non-violence which Gandhiji preached and practised and which has made Gujaratis largely (though not entirely) vegetarians can presumably be traced to Jainism. Jain lore is a rich cultural heritage of Gujarat. And the Jain community has played a vital role in the commercial, social and cultural life of the state.

Parsis, too, migrated from Iran owing to religious persecution and came to Div in A.D. 697 and to Sanjan in A.D. 716 and were given protection by the rulers of the region. Both Muslims and Parsis have contributed to the cultural and social life of Gujarat. Muslim influence is visible in architecture and sculpture, in arts and crafts, and in music. Parsis have been pioneers in journalism, in drama and in humorous literature, but most of their work has been outside Gujarat—in Bombay. Their Gujarati is all their own, in speech and in writing: yet like "American English", it has vitality, dynamism and wit.

Castes and Sub-castes

The predominant community in Gujarat is, of course, Hindu. But the Hindus are divided, as elsewhere, into numerous castes and

Chaitya Hall, Koirala Caves

Gateway of India

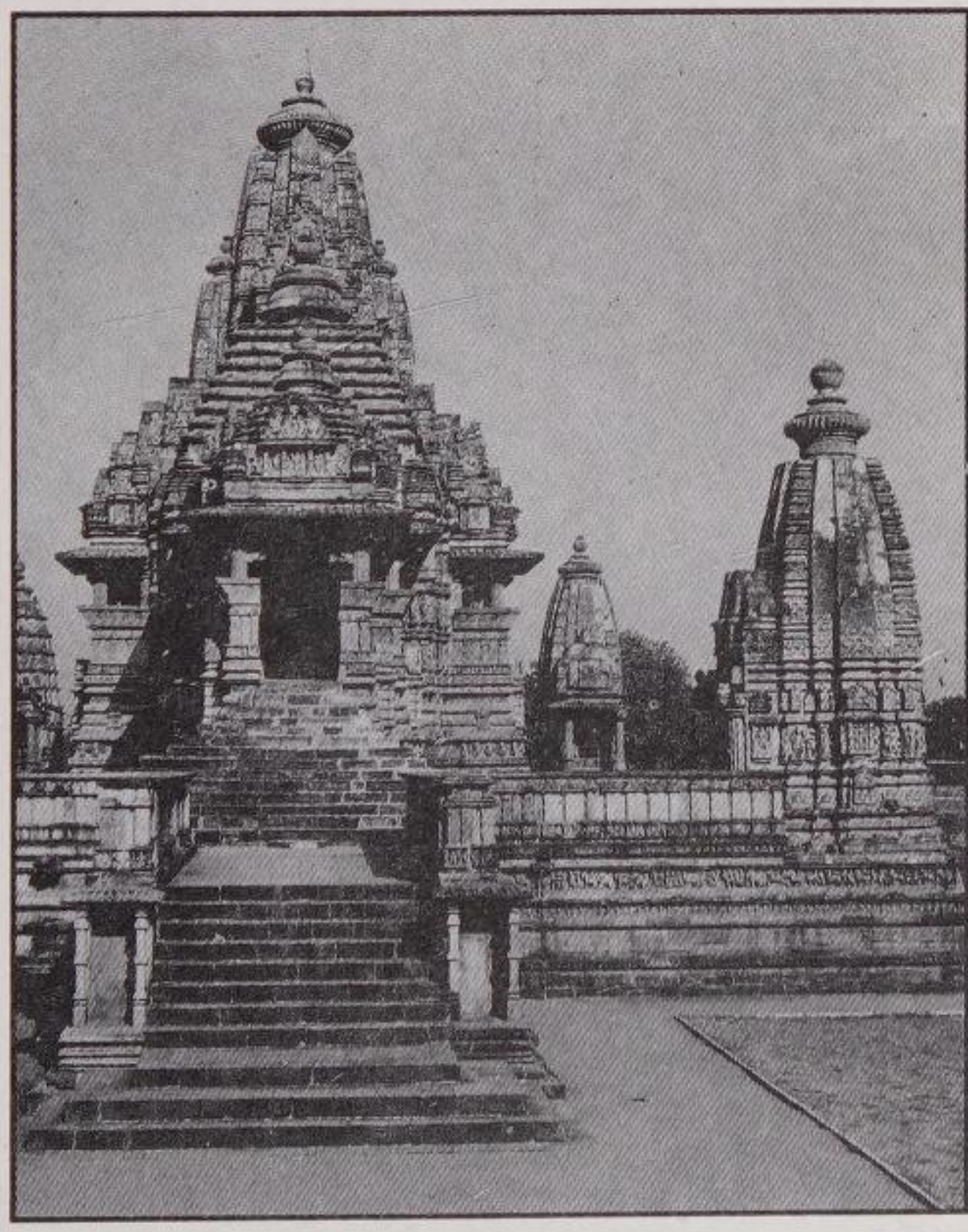
Vamanji Tem
Khajuraho

Marble Lake, Jabalp

Ganapati Immers
Maharashtra

Sun Temple, Modhera

of Jagadamba Temple, Khajuraho



Kandaruja Mahadev Temple, Khajuraho

Basilica of Born Jesus, Goa

Interior of St. Xavier's Church, G

sub-castes. K.M. Munshi has noted that at the beginning of this century there were 301 castes among the Hindus of Gujarat, many of which did not interdine or intermarry. After seventy years, caste distinctions are getting blurred, especially in cities, owing to economic and educational forces. Hindus and Jains also intermarry. Nevertheless, caste persists. Some castes are mainly concentrated in certain regions while others like Vanias (or Banias) and Vaishyas are spread all over. The Vania is a butt of many jokes.

Nagar Brahmins, too, are found in all parts, particularly in cities. They might (without irreverence) be compared to the Chitpavan Brahmins of Maharashtra, being a "political" caste concerned with administration, politics and diplomacy rather than trade or industry. Several princely states in Gujarat, Saurashtra and Kutch have had Nagar Dewans (or Chief Ministers).

Anavil Brahmins (the community to which Morarji Desai belongs) are mostly found in Surat and surrounding districts of South Gujarat. One of the most enterprising and advanced communities is of Patidars, also called Patels, who are concentrated in Charotar (Kaira district lying between Ahmedabad and Baroda), Bardoli, North Gujarat and Saurashtra. Patidars are a hardy people—efficient farmers, enterprising traders and industrialists who have also made their mark in politics and administration. Sardar Vallabhbhai Patel, one of the main architects of India, was a Patidar.

Other important communities are Lohanas, Brahma-Kshatris and Audichaya Brahmins as well as Bhatias (more concentrated in Bombay). Saurashtra has Rajputs to which most of the former Indian princes belonged. The Kathis reared horses which were famous throughout the country. Besides, there are many communities spread over rural areas engaged in agricultural pursuits and animal husbandry, such as Mirs, Rabaris and Ahirs. Muslims include Ismaelis, Khojas and Bohras. Chhippas (who do block printing of saris) and Pinjaras (who do carding in streets) are concentrated in cities like Ahmedabad. The Christian population is not large but there are some old missions in Surat, Anand and Nadiad.

Gandhiji's Contribution

Although Gujarat has been a distinct geographical area bound together linguistically, it is primarily to Gandhi that it owes its political consciousness and its stature in the country and the world. It is remarkable that both Gandhi called the "Father of the Nation" and Jinnah the founder of Pakistan, came from Saurashtra. Gandhi transformed the outlook and the way of living of the people of Gujarat. His non-violence instinctively appealed to a people who believed in persuasion, tolerance and a spirit of compromise. What is more, it made Gujaratis conscious of their Indianness. It was in Kheda (Kaira) and Bardoli that Gandhi first experimented with non-payment of tax and civil resistance in India.

Cultural Heritage

Although Gandhi made Gujarat politically conscious, it was some years before Gujarat became a political entity. In 1960 it became a separate state after the Maha Gujarat movement whose foremost leader was Indulal Yagnik. So, too, Gujarat's intelligentsia became aware of its cultural entity through this consciousness. It is to a now virtually forgotten Gujarati literary luminary, Ranjitram Vavabhai, that Gujarat owes its consciousness of its cultural unity. Later, K.M. Munshi sought in the twenties and thirties to revive Gujarat's pride in its cultural heritage. Cultural influences in Gujarat's life have been many and diverse: Vaishnavism and Jainism: Brahmo Samaj and the social reform movement of Maharashtra; English literature and Western philosophy; Gandhi and his associates in early days, especially in the Gujarat Vidyapith, such as Kaka Kalelkar, a Maharashtrian who is in the front rank of Gujarat's intellectuals and men of letters; Tagore, Santiniketan and Bengali literature, art and music; and Sri Aurobindo and Pondicherry Ashram.

Speaking, first, of Gujarati literature, the earliest Gujarati writers were Jain sadhus. But the first Gujarati poet was Narsinh Mehta, the saint-poet-devotee. His *bhajan* (devotional song) about the characteristic virtues of a true Vaishnav was a favourite of Gandhi and it is the one Gujarati hymn which has come to be known all over India. From the 15th century onwards for nearly 400 years Gujarati literature comprised mainly religious poetry. The impact of the contact with the West through British rule and

university education was evident in literature during the middle of the 19th century and several new literary forms came into vogue. This was one of the creative periods of Gujarati literature when three of its eminent poets—Kaant, Balvantrai Thakore and Nanalal—wrote some of their best pieces, each in a different style. It also yielded a crop or rich Gujarati prose which included a long novel, *Saraswatichandra*.

Gujarat has been famous for its folklore and folk songs sung by court and wandering minstrels—*bhats* and *charans*, especially in Saurashtra—singing *duhas* and *sorthas*. Zaverchand Meghani revived and resurrected this lore by collecting and compiling the folk literature of Saurashtra. Another distinguished writer of this period was Ramnarayan Pathak, critic, story writer, satirist, poet. During the subsequent thirty years there have been a number of poets, critics and writers experimenting with new subjects and styles.

Gujarat has not produced a Satyajit Ray in the world of films. Some theatre groups in Ahmedabad and Bombay do endeavour to develop new forms and expressions of drama. Many talented and some exceptional Gujarati artists have come into prominence in the post-independence period. The Baroda School of Fine Arts is a leading institution which has been a source of inspiration. Gujarat has also produced some eminent musicians. Apart from the medieval and Mughal times, there have been men like Omkarnath and Adityanath in our times. Many others have distinguished themselves as poets and composers.

Gujarati scholars have made their contribution to philosophy, linguistics and archaeology. Narsingrao Divatia, Keshav Dhruva and Anandshanker Dhruva were notable scholars of Sanskrit and philosophy as was Bhagwanlal Indrajit in archaeology. Today, Prof Hasmukh Sankalia has an international reputation as an archaeologist while Prabodh Pandit, Harivallabhdas Bagani and Bhogilal Sandesara are eminent linguists. But with the exception of Vikram Sarabhai, Gujarat has not produced any outstanding scientist.

The art and crafts of Gujarat are famous: the *patola* sari of Patan with its exquisite weaving designs; silk and art silk weaving of Surat; *bandhni* and *chundri* (tie-and-dye) of Jamnagar; small mirror work on skirts and blouses in Saurashtra; hand

printing of saris with wooden blocks in Ahmedabad. Equally well-known have been the lacquer and woodwork of Sankheda and Mahuva.

Ahmedabad is today next to Bombay in the number of its mills and in the output of its textiles. Textile industries accounted for nearly 80 per cent of factory workers in Gujarat in 1960. But as more and more governmental controls on production and prices of cotton textiles were imposed, millowners began to diversify their activities and started chemical plants and engineering works. In this trend, the discovery of oil and natural gas has been a stimulus. The share of non-traditional industries in Gujarat has very nearly doubled during the last ten years.

"White Revolution"

It is interesting to note that the manufacturing and mining sector accounts for about 25 per cent of the state's income compared to about 20 per cent in the country as a whole. No account of Gujarat's achievements would be complete without mention of the "white revolution" generated by Amul Dairy at Anand and extended subsequently to other centres. Today the National Dairy Development Board at Anand is considered to be one of the most modern organisations involved in the development and distribution of milk and milk products throughout the country.

Places of Pilgrimage

Gujarat can offer something to everybody—pilgrim, archaeologist, architect, lover of wildlife or just a plain, jaded human being wishing to get away from it all for a few days. The devout pilgrim and the ordinary tourist would both find a visit to the pilgrim centres worthwhile for, apart from their religious significance, many of the temples are either situated amidst lovely surroundings or have beautiful architecture with exquisite carvings. The legends and myths connected with these places lend them an added charm.

Dwarka

Dwarka, on the west coast of Gujarat washed by the sparkling Arabian Sea, is one of the four most sacred places in India. Known as Dwaravati in Puranic days, it is the cradle of the Krishna legend, being the seat of the kingdom of Lord Krishna founded

after migrating from Mathura with his Yadava clan about 3,400 years ago. Excavations show that the present Dwarka is the sixth city, the other five having sunk in the sea. It is the seat of the Dwarka Peeth, one of the *maths* founded by Adi Sankara to spread the Hindu gospel. Though full of pilgrims throughout the year, Dwarka is almost crowded during *Janamashtami.*

The most important temple in Dwarka is the Jagat Mandir, dedicated to Lord Krishna. One enters it by the *Swarga Dwar* (the Gate to Heaven) facing the Gomti river and leaves it by the *Moksha Dwar* (the Door to Salvation). The *sanctum sanctorum,* known as the *Nij Mandir,* is 2,500 years old and is said to have been built by Vajranabha, the great grandson of Lord Krishna. The audience hall is decorated with ancient as well as later-day sculptures.

Somnath

Somnath, also in Saurashtra, is one of the twelve most sacred Shiva shrines in India associated with the Jyotirlinga. A majestic monument by the seashore, the temple is washed by the clear Arabian Sea. The beach by the temple is very lovely and sunrise and sunset make for some breathtaking moments. It is called the Shrine Eternal, for it has been ransacked and destroyed by Muslim invaders many times, but, phoenix-like, it has risen renewed at the same spot each time. The beautiful gates of the earlier shrine were carried away by Mahmud of Ghazni. The present temple is a recent reconstruction in the old style.

Junagadh

Junagadh is connected by rail to Ahmedabad and other big cities and by plane to Bombay. There are a number of interesting places in Junagadh (meaning old fort) itself and one can go on short excursions in the surrounding areas.

One can climb up the Girnar Hill, in Junagadh, to see the temples at the top, if one does not mind watery knees the next day. It is a place of pilgrimage for Jains and Hindus. Two thousand feet high on the hill are situated five Jain temples of varying antiquity. The biggest shrine is that of Neminath, dating back to A.D. 12th century. A big fair is held on Kartika Purnima here. Further up are some Hindu temples. Other places of interest in Junagadh are the Uparkot Fort, Asoka's rock-cut edicts on the

way to Girnar, the tombs of the Nawabs of Junagadh and the shrine of Narsinh Mehta, the poet-saint of Gujarat.

About 160 km from Junagadh is a beautiful spot in the heart of the Gir forests—the Tulsishyam hot springs. There is a shrine by the hot springs and some interesting legends about the place. Buses ply between Junagadh and Tulsishyam every day and there is a government holiday home.

Jain Temples

Most of the sacred Jain temples are atop hills and some of the most beautiful ones are on top of the Shatrunjaya Hill at the foot of which is the town of Palitana. Approach to the temples is by an hour's climb up a flight of steps. There are no fewer than 863 shrines on the hill, spanning 900 years.

Shatrunjaya is a city of temples of the gods—and for the gods alone. For, after sunset, no man may remain on the hill, even the priests withdrawing to their residence some distance from the temples leaving the gods to a profound slumber.

The temples are veritable prayers in stone, the marble carvings being of such exquisite beauty that, from a distance, glistening in the sunlight, they look like a group of ivory miniatures with the silvery Shetrunji river flowing at the foot of the hill.

Created by master craftsmen, the most important temple is that of Shri Adishwar, the first Tirthankara. The other notable temples are Kumarpal, Vimalshah, Sampriti Raja and Chowmukhi, a great patron of Jainism. The temple jewels are fabulous and can be seen by special permission.

There are a number of other temples scattered in and around Dwarka, each with its own significance derived from some incident from the Puranas and the Krishna legend. In ancient times, Dwarka was the gateway to the lands beyond the Arabian Sea and it accumulated huge wealth through trade and commerce with foreign lands. Hence it was known as the Dwarka of Gold.

Near Dwarka, approached by boat or launch, is Bet Dwarka, an island near Okha Port. Here, according to legend, Lord Vishnu killed the demon Shankhasur.

Original Image of Krishna

From Baroda two other pilgrim centres can be visited. A few hours' drive brings one to Dakor, considered to be southern Gujarat's Dwarka, with its temple of Ranchodrai, another name for Krishna. The Krishna idol here is said to be the original image in Dwarka, brought to Dakor by a devotee, Bhakta Bodana. A big fair is held on Sharad Purnima day.

Pavagadh, a small hill resort and picnic spot as well as a place of historical interest and an important pilgrim centre, lies on the Baroda-Godhra Road. Pavagadh, meaning a quarter hill, is believed to be a piece which fell off from the hill that Hanuman carried to Lanka to revive Lakshmana.

The ancient and historic city of Champaner, founded by Vanraj Chavda, lies at the foot of the hill. On top of the hill, there is a fort and some ruins of both Hindu and Muslim architecture. The hill has the temple of Amba, the Mother Goddess, and is an important place of pilgrimage, especially during the Navaratri festival when many songs are sung in praise of the Goddess of Pavagadh.

In the north of Gujarat, approachable from Ahmedabad, are the pilgrim centres of Ambaji and Shamlaji. In Shamlaji the temple is also of archaeological interest and is situated in picturesque surroundings. One of the biggest fairs in Gujarat is held here on the full moon day in Kartika.

Sun Temple of Modhera

A temple which is no longer a living shrine but which deserves a visit for the magnificence of its architecture is the Sun Temple at Modhera, 108 km north of Ahmedabad. Built in A.D. 1026-27 during the rule of Bhimdeva, it is so designed that the rising sun at the equinoxes shines straight into the *sanctum sanctorum*, through the doors of the *mandapas*, creating an aura of divine grace and benediction.

A notable feature of the imposing monument is its very high plinth. The oblong temple proper is about 52 ft long and 26 ft wide and is richly and profusely carved. Its structure and carvings make it one of the best specimens of Indian art and architecture. The idol of the presiding deity is now missing, but there are huge images of the Sun God.

Some distance from Modhera is the historic city of Patan and a day's excursion by car from Ahmedabad can include both the places. Patan was once the capital city of the Chavda and Chalukya kings of Gujarat. One can see here some buildings with elaborate and intricate wood carvings as well as some Jain temples and a lake. Patan is the home of the famous Patola saris of Gujarat, though, unfortunately, this ancient craft is now almost extinct and only a few weaver families still practise it. Therefore a genuine Patola sari is now a collector's piece and can cost anything from Rs 1,000 upwards.

Lothal Excavations

A visit to Lothal, 128 km from Ahmedabad, can be highly rewarding. Lothal means "mound of the dead". Discovered in 1954, it is the site of the biggest and the only full-fledged town of the ancient Harappan culture of the first millennium B.C., known broadly as the Indus Valley civilisation.

One can see at Lothal excavations of a shipyard, some streets and an intricate system of underground drains. A museum at the site contains all the seals, pottery, ornaments and other artefacts found here. In some respects, Lothal is considered more important than Harappa or Mohenjo-daro, because the Harappan culture, which seems to have ended in 1900 B.C., in the Indus Valley, is found to have survived for a longer period at Lothal and Rangpur without any break in the Harappan traditions.

Gandhi's Birthplace

For sightseeing, there is Gandhi's birthplace. The original house is preserved intact and alongside it is a new memorial housing his books, photographs and personal effects. There is also a planetorium and Bharat Mandir, containing statues of great personalities.

Another sea resort on the west coast is Veraval with a good Circuit House located near the shore. From here one can make excursions to Somnath and the Gir Sassan Lion Sanctuary.

Gir Lion Sanctuary

No visit to Gujarat would be complete without an excursion to the Gir forests, the last refuge in India of the now almost extinct Asian lion. There are only about 200 lions in this dry and

leciduous forest, now declared a sanctuary. Here one can come cross a whole pride of lions, casually crossing the path in front of one's vehicle, or see a lioness playing with her cubs. A lion show s also arranged by the forest authorities on request and payment of a fee so that one can see the lion at a kill from close quarters. There is a rest-house here.

Wooded Hills

South Gujarat's sea resorts comprise Teethal, Ubhraat and Hajira. There are holiday homes or rest-houses in all the three places. From here one can explore Surat, a city with a lot of history, or go for a visit to Saputara, a small hill resort nearby. Close by are the Dangs forests, where one can shoot (with a camera, of course) the tiger, leopard, sloth bear and other wild animals in their natural surroundings, or watch the Adivasis express their joy through their dances.

Apart from the Gir and Dangs forests, the nature lover can visit Nal Sarovar, a bird sanctuary, 64 km from Ahmedabad where a large variety of migratory birds come to escape the rigours of northern winters. Boats can be hired in going for bird watching in the early morning and there is a guest house by the lake, with canteen facilities, for those interested in an overnight stay.

Rann of Kutch

The Great and Little Rann of Kutch are the breeding grounds of flamingoes, pelicans and avocets. The flamingo colonies form a dramatic canvas—great splashes of pink and white against a blue sky. The Great Rann of Kutch is also the home of the now rare Indian wild ass, protected by the Government to prevent its total extinction.

Bhuj, once the capital of the princely state of Kutch, is a starting place for these excursions. One can get there by air from Bombay or by train from Ahmedabad.

In Bhuj there are some interesting temples, museums and other places to see. Besides, it is known for its mirror work embroidery, *ajarak* prints on cloth, artistic silverware and nut-crackers of all shapes and sizes.

Yes, it is a fascinating land. Get to know it once and you will want to know more. Gujarat grows on you.

Madhya Pradesh

Area	:	*4,43,446 sq km*
Population	:	*5,21,78,844*
Languages	:	*Hindi Urdu, Marathi*
Literacy	:	*28 per cent*
Crops	:	*Cotton, forest produce, millets, oilseeds, pulses, rice, sugarcane, wheat*
Minerals	:	*Bauxite, coal, diamonds, dolomite, iron ore, limestone, manganese*
Industries	:	*Aluminium, cement, chemicals, engineering, heavy electricals, steel, sugar, silk, iron and steel, paper, textiles*

GWALIOR
MORENA
BHIND
UTTAR PRADESH
DATIA
CHAMBAL
SHIVPURI
CHHATARPUR
GANDHI SAGAR
GUNA
TIKAMGARH
PANNA
SATNA
REWA
SIDI
BIHAR
MANDASAUR
RAJGARH
VIDISHA
SAGAR
DAMOH
Katni
SURGUJA
AMBIKAPUR
UJJAIN
SHAJAPUR
BARNA
JABALPUR
SHAHDOL
DEWAS
BHOPAL
RAISEN
NARSIMHAPUR
HOSHANGABAD
MANDLA
HASDEO
INDORE
DHAR
TAWA
BILASPUR
KORBA
RAIGARH
NARMADA
KHARGON
CHHINDWARA
SEONI
BALAGHAT
BETUL
KHANDWA
Nepanagar
DURG
RAIPUR
BHILAI
MAHARASHTRA
ORISSA
BASTAR
JAGDALPUR
ANDHRA PRADESH

- RIVER VALLEY PROJECTS
- RUBBER
- SUGAR
- TEXTILES
- MACHINE TOOLS
- ELECTRIC EQUIPMENT
- CHEMICALS
- PHARMACEUTICALS
- IRON & STEEL
- TOBACCO
- DIMOND MINES
- HEAVY ELECTRICALS
- GLASS
- NEWS PRINT & PAPER
- AUTO PARTS
- HANDLOOMS
- CEMENT
- AGRICULTURAL EQUIPMENTS
- ALUMINIUM

The people of Madhya Pradesh have learnt to live with the state's poverty, backwardness, poor administration, regionalism, casteism and feudalism. A lethargy bordering on physical inertia appears to have gripped the people.

When the new Madhya Pradesh was born on November 1, 1956, Jawaharlal Nehru had expressed his amazement at the size of this sprawling and unwieldy state. Another statesman looking at a map of this infant state had exclaimed: "This looks like a strange pre-historic animal." The joke prevalent then was that the States Reorganisation Commission, after dividing the country into various states, had formed Madhya Pradesh out of what was left.

Emotional integration among the various quarrelling regions, which has been the theme song of all the successive Chief Ministers, has proved elusive. The tenuous bond of one language (Hindi), which is spoken differently in different regions, is no common tie. There is nothing common between the rugged terrain of the Vindhya region with its lazy people and the beautiful landscape of Bastar and its colourful people with a zest for life all their own.

Madhya Pradesh is the classic example of a state where so much could be done and where so little has been achieved. Nature has been unsparing in its bounty to the state, but man has failed. Though it has the world's largest deposits of iron ore, diamonds, copper, coal, bauxite and manganese, its people are among the poorest in the world. While smugglers—and they include politicians of all varieties and shades—prosper, the poor opium growers of Mandasur district (one of the world's largest opium producing areas) continue to eke out a bare existence.

Political instability, regionalism, casteism, a fatal attitude of could-not-care-less and refusal to face the facts of life have been and still are the bane of Madhya Pradesh. The state, a veritable

sahara of intellectuals, is often called the "heart of India" for its location, but few realise that this heart is afflicted with serious cardiac trouble.

This is the background against which one has to view Madhya Pradesh in the context of the new landscape of India. It has changed, but its progress has been tardy and half-hearted. There are purple patches here and there, but when one compares the progress of Madhya Pradesh with that of the rest of the country or its five neighbours, it presents a rather gloomy picture.

Madhya Pradesh offers a tremendous opportunity and a bold challenge to those who can and will seize it. A peep into its past, its history, civilisation, culture, potentialities and possibilities make a colourful and fascinating study.

The state came into existence following the reorganisation of states. The Hindi-speaking areas of the former CP and Berar, the whole of the former Madhya Bharat, Vindhya Pradesh and Bhopal states were merged into one unit with some minor adjustments. Madhya Pradesh literally means the central region.

Area and Physical Features

Madhya Pradesh has area larger than that of England, Germany or Japan. Stretching from the Chambal in the north to the Godavari in the south, it is the largest state in India.

It ranges between latitude $17^1/_2{}^0$ S and 27^0 N and between longitudes 74^0 F and $84^1/_2{}^0$ W with the Tropic of Cancer running parallel to the Narmada. The main physical regions of the state are the northern region, the Malwa plateau, the Narmada valley, the Satpura ridge and the Chhattisgarh plains.

The Vindhyas and the Satpuras are the two parallel mountain ranges running west to east through the middle of the state. The main rivers are the Chambal, Betwa, Sone, Narmada, Tapti, Mahanadi and the Indravati. Almost the entire state receives good rainfall, ranging from 30 to 60 inches annually. The climate is extreme in the north, temperate and breezy in the Malwa plateau and generally wet and humid in the eastern and southern parts. The state possesses soils of almost every type, from the rich black to the dry stony red earth. Nearly 30 per cent of the state's area is covered by forests, the most extensive in the country.

Colourful Past

The people of the state are drawn chiefly from two racial stocks. Those in the northern areas, including the Narmada valley, are broadly from the Indo-Aryan stock. The southern and eastern area contain a sprinkling of the aboriginal tribes and the Gond and Indo-Dravidian stocks. The adivasis and Harijans together account for one-third of the total population of the state.

The state has a past which is as ancient as it is varied. The existence of pre-historic cave paintings at Hoshangabad and Pachmarhi in Chhatarpur and Raigarh districts and the discovery of numerous stone implements and earthen utensils in the Narmada Valley have given rise to the belief that the civilisation of this region is as old as 2,50,000 years and that for a long time this belt served as a cradle of protoneolithic and neolithic civilisations. The influence of the Copper Age also appears to be widespread.

The Puranas speak of the Nishadas as the inhabitants of the Vindhyan at Satpura forests and their contact with the Aryans. The Epics narrate the stories of Yadavas and their descendants and of many capitals that changed hands from time to time. A clear picture, however, begins to emerge from the time of the Mauryas, the first of whom, Chandragupta, established an empire over the whole of India, including the territories now included in Madhya Pradesh. Chandragupta was followed by Asoka, who has left a number of pillar edicts and other inscriptions in this region.

The Mauryas were followed by the Sungas. A line of ten rulers in this dynasty had under them most of the territory of Madhya Pradesh. About the same time, the Satavahanas appear to have planted themselves in Tripuri and Malwa, followed by the Kushanas, Kardamaks and Vakatakas in quick succession.

The Golden Age

Then comes the golden age of Indian history, with the great Gupta king Chandragupta Vikramaditya founding a new dynasty in Ujjain. The Gupta Empire was shattered by the invading Huns who occupied Malwa and the surrounding regions, but this proved to be a short-lived phase as the Huns were repulsed by Yashodharman, in whose memory a pillar stands in Mandsaur even today.

The invasion of Alauddin Khilji in A.D. 1305 brought most of the Malwa region under Muslim rule, which was to last for nearly five centuries. Prominent among those who did not accept the Muslim supremacy were Rani Durgawati of Garha and Raja Chhatrasal of Bundelkhand.

After a gap of about five centuries, which remain unrepresented in the monuments that have survived, we enter the days of the Imperial Guptas, the golden age of Indian history, between A.D. 4th and 6th centuries. The finest products of this period were the famous Buddhist cave temples at Bagh and the Hindu and Jain caves at Udayagiri.

A wave of temple buildings appears to have swept over a large part of Madhya Pradesh between A.D. 8th and 12th centuries. Some of the best specimens of these are the temples at Udayapur, Khajuraho, Gwalior Fort and Gyaraspur. Khajuraho has the best specimens of Hindu sculpture of the 10th and 11th centuries. The emotional expression of lovers portrayed there remains unsurpassed.

Very different from the decorative Hindu architecture is the architecture of the Muslims who ruled in the 14th century. Lacking in ornamentation, it seeks to impress the viewer by its majestic simplicity of form and structure. The best specimens are the Hoshang Shah's tomb and the Jama Masjid at Mandu.

Subsequently, the building propensities of the Rajput princes found expression in a large number of forts and palaces built by them on hill tops throughout the length and breadth of Madhya Pradesh.

Murals in famous rock-cut caves at Bagh, along with those at Ajanta, are the only surviving specimens of ancient Indian paintings. They date back to A.D. 5th century. In the 15th century a new school of painting came into existence at Gwalior under the patronage of Raja Man Singh. These paintings are still to be found on the glazed tiles adorning the facades of the Man Mandir Palace at Gwalior. At Mandu, painted enamels are found in the ruins of the monuments erected by the Sultans. Traces of the Rajput school of painting, which reached its zenith in the 17th century, are to be found in some ruined palaces at Narwar, Sabalgarh, Kashipur and Sheopur.

Great Hindi Writers

Madhya Pradesh has a great tradition in literature also. Kalidas belonged to this region. His works and those of Varahmihir, Bhavabhuti and others have earned for Indian poetry an enviable place in the history of world literature. The tradition has continued unbroken through the ages and, in more recent times, Madhya Pradesh has produced great Hindi writers like Keshavdas, Bihari, Kumbhandas, Haridas Swami and Chhatrasal.

Great exponents of Indian music, such as Vikramaditya, Nayak Gopal, Baiju, Raja Man Singh, Nayak Bakshu, Bhanu, Bhikshu, Tansen, Bazbahadur and Rupmati, also belong to this state. The creative tradition has been continued in this century by such giants of North Indian music as the late Ustad Allauddin Khan, Shri Krishnarao Shankar Pandit, Kumar Gandharva and Ustad Ali Akbar Khan.

Madhya Pradesh contains some of the most luxuriant forests in India and is rich in wild game. The fine Indian buffalo, which weighs up to a ton and sometimes carries large horns, is found in the south-eastern parts. The forests of Central India, particularly around Mandu and Mandla, are full of panthers and tigers. A breed of "white" tiger is now frequenting Rewa and the area to the north of Mandla. (A fully mounted specimen is exhibited in the Natural History Museum, South Kensington, London.) Many of Kipling's *shikar* stories have their locale here.

The Lesser Known Madhya Pradesh

Sun-baked plains, orange blossoms, colourful rustic people make up Madhya Pradesh. Sanchi, in the west, has the 2,200 years old Buddhist Stupa built by the great emperor, Asoka. Further west, among the dry dusty plains, is the medieval Afghan capital of Mandu—scarred by wind, sun and battle. In the north of Madhya Pradesh is Khajuraho—22 glorious temples, perhaps the most classic of Indian architecture. Set squarely in the centre is the Kanha National Park, a vast expanse of open meadow with some of our best wildlife. And there are the lesser known but equally important places that also form an intricate part of Madhya Pradesh: Omkar Mandhata, Maheshwar, Dhar, Chanderi, Chhota Udaipur, Jabalpur and Amarkantak.

Dhar

Close to Mandu, about 64 km from Indore, is the historic town of Dhar. It is dotted with lakes and grooves. It has had the distinction of being the capital of Malwa under the Paramara dynasty in A.D. 11th and 12th centuries. The name of the Paramara king, Bhoj, is as closely associated with Dhar as King Vikramaditya's is with Ujjain. The earlier name of the town was Dharanagri (City of Swords) and it was known as a great centre of learning.

The Bhojashala, converted later into a mosque, was built here by Raja Bhoj, a scholar and patron of art and literature.

The Lat Masjid on the southern border of this Malwa town was erected out of the remains of a temple by Dilawar Khan in A.D. 1401 as is evident from the Persian inscription on the walls. The mosque derives its present name from the iron pillar or "lat" lying outside its gateway. The fort at Dhar was constructed by Mohammed Tughlaq. The only memorable event connected with the fort is that the last of the Peshwas, Baji Rao II, was born here in A.D. 1775.

Omkar Mandhata

The village of Omkar Mandhata is built on an island encircled by the Narmada. The island is about a mile and a half long and made up of lofty hills. The hills on which Mandhata is situated form themselves into a shape resembling the sacred Hindu symbol 'Om'.

Mandhata has a number of temples. The most important is the Shri Omkareshwar Mahadeo Temple. It has one of the 12 famous *Jyotirlingas* of India.

On the banks of the Narmada is also Maheshwar, a place of as great an antiquity as Mohenjo-daro and Harappa. It was formerly known as Mahishmati.

There is a story that the great Adi Shankaracharya stayed at Mahishmati and defeated Mandanamishra, one of the most reputed scholars of his time, in philosophical discussions.

It was during the time of Ahalya Bai that Maheshwar gained some importance. The stately stone ghats on the northern bank of

the Narmada are largely her work. The cenotaph raised in her memory still stands on the bank of the river, adding to the beauty of the natural surroundings. Other cenotaphs of the royal family of Holkars surround her cenotaph.

Sahasradhara

About 4 km from Maheshwar is an enchanting spot, Sahasradhara. A well-known legend says that during the reign of Kartaviryarjin, Ravana, the king of Lanka, paid a visit to Mahishmati. Kartaviryarjin attempted to prove his strength by obstructing the course of the Narmada, but the river burst forth into a thousand torrents through the space of his one thousand arms. The spot is charming and should be visited in summer.

Chanderi

Chanderi is situated in the midst of a small and isolated tract of fertile plains, circumscribed by hills. The scenery is very charming a little after the rainy season when the countryside is more accessible. On one of the hills facing the town stands an old fort and for miles around are scattered numerous monuments, now in ruins.

It is believed that Chanderi was once the capital of the ancient Chedi country ruled by Shishupala, rival of Lord Krishna.

The fort was constructed by Muslim rulers. The main approach to it is through a series of eight gates—the lowermost called Khuni Darwaza, while the uppermost is known as Hawa Paur.

The town is defended with a strong fortified wall with five gates. Important historical buildings are the tombs of Nizamuddin's family, the Badal Mahal Gateway and the Jama Masjid.

Chhota Udaipur

The town of Chhota Udaipur lies about 164 km north of Vidisa. It was a place of considerable importance during the medieval period. The principal monument of interest is the Udayeshwar Temple. One of the many old Sanskrit inscriptions on this temple record that the Paramara king, Udayadita of Malwa, founded a town, built a temple of Shiva and excavated a tank and named all

three after himself—Udayanpura, Udayeshwara and Udayamudra.

The exterior of the temple is adorned with sculptures representing various gods and goddesses of the Hindu pantheon, including Brahma, Vishnu, Ganesha and Kartikeya.

Marble Rocks

No visitor to Bheraghat (near Jabalpur) can forget the Marble Rocks. The feeling of coolness and quiet amid these cliffs of alabaster and the deep blue waters is entrancing. The eye never wearies of the infinite variety of colours produced by the reflected light of the sun.

Dhuwandhar (meaning fog) is the name given to the particular point where the Narmada, making its way through the Marble Rocks, narrows down and takes a deep plunge into a ravine below. The roar of the cascade can be heard from a mile away. Lower down, the Narmada flows in quiet serenity through a furlong of white marble rocks. To see them at their best, one should go there on a moonlit night.

There are many religious legends associated with the Marble Rocks. The most common is that the monkey legions of Hanuman of Hindu mythology leapt across the chasm on their way to Lanka. Another is that the celestial elephant of India left a mighty footprint on the white rock. Many pilgrims visit the place. Several temples dedicated to Shiva are situated on the right bank of the rocks. The Panchawatighat is mentioned in the *Mahabharata.*

Chitrakoot

Chitrakoot—the heaven of the love-lorn Yaksha of Kalidasa—lies to the north of Madhya Pradesh in the northern spurs of the Vindhyan ranges. It has acquired religious sanctity. Legend tells us that the Pandava king, Yudhishthir, came here for penance and meditation. It was here that King Nala found his lost queen, Damayanti, and his kingdom was restored to him. Poet Tulsidas came to Chitrakoot in quest of peace—his epic is replete with tender references to this beautiful place. Abdul Rahim (later one of the Nine Gems of Emperor Akbar's Court) having incurred the wrath of Jahangir and having been dispossessed of all his princely splendour, came to this place to spend his days of misfortune.

Sitapur

Sitapur, on the bank of the Payaswini, is said to be the place where Lord Rama lived with Sita. Kamadgiri, one and a half miles from Sitapur, is reputed to be the hill on the top of which many sages through meditation and penance achieved emancipation. There are a number of small temples here. Among them is a group of three known as "Charan Paduka". Local legacy has it that it was at Sitapur that Bharata came to entreat Rama to return to his kingdom. The union of the two brothers was so moving that even the inanimate rocks softened with compassion and "took" the imprint of their feet. A little away from the "Charan Paduka" is a hillock named after Lakshman. It is said that, while Rama and Sita retired for the day, Lakshman kept vigil, sitting on this hillock.

Kanha National Park

Right in the middle of Madhya Pradesh, the Satpuras rise to some 300 ft. The forests abound with stately hardwood and sal trees. There are long stretches of grasslands. A 155 km long area within these grasslands marks the Kanha National Park, formerly known as the Bangar Valley Reserve. It teems with wildlife, which can be seen in the open even in daytime. The best time to visit Kanha is the beginning of November when the rains are over and autumn is about to set in. The yellow grass and the brown, gold and green of the trees provide an enchanting sight.

The Kanha Park is the haunt of all species of animals and birds found in the state—the tiger, the panther, the chital, the blackbuck, the hog, the bison, the jackal, the blue bull, the langur and the squirrel. An unforgettable experience is a ride on elephant back through the forests to see the tiger on the bank of a stream or wading through the water, cooling itself in the summer months.

"Crown" of the Vindhyas

Amarkantak or Amarakuta is the source of the Narmada or the Sone (Shonbhadra). In its scenic beauty, Amarkantak might well be regarded as the crown of the Vindhya mountains. It is 320 km east of Jabalpur and 256 km from Rewa.

There are more than two dozen old and new temples in Amarkantak. They have been ascribed to the Narmada with

deities such as Karneshwar, Wangeshwar, Siddeshwar, Omkareshwar, Keshav Narayan and Madhav Narayan.

Down in the south, 38 km from Jagdalpur, near Raipur, in the midst of forest greenery, are the Chitrakoot Falls of the river Indravati.

The temple of Goddess Danteshwari close by has a charm of its own. Tradition has it that the goddess was the household deity of the family of the exiled chief of Hastinapur and Warangal. Driven from Warangal by Muslim invaders, he fled to the Bastar area. In response to his prayers, the goddess promised to follow him and told him to advance as long as he heard the tinkling of her anklets behind him.

As they crossed the confluence of the Shankini and Dankini rivers, the feet of the goddess sank deep in the sand and, hearing no tinkling, the chief turned around. On this, the goddess became angry and reproached him for his want of faith. She asked him to proceed but she remained where she was. At this spot now stands the famous shrine with her footprint embedded on stone.

Maharashtra

Area	:	*3,07,690 sq km*
Population	:	*6,27,84,171*
Languages	:	*Marathi, Gujarati, Hindi*
Literacy	:	*47 per cent*
Crops	:	*Cotton, fruits, millets, oilseeds, pulses, rice, sugarcane, tobacco, wheat*
Minerals	:	*Bauxite, coal, iron ore, limestone, manganese ore, salt, silica sand*
Industries	:	*Automotive, chemicals, dairy products, electronics, fertilisers, heavy and light engineering, liquor, paper, pharmaceuticals, sugar, textiles, vegetable oil*

RIVER VALLEY PROJECTS
AIRCRAFT
AUTOMOBILES
AUTO PARTS
CHEMICALS
ENGINEERING
GLASS
MATCHES
PAPER
SCOOTERS
RUBBER
SHIPBUILDING
SUGAR
TEXTILES
POTTERIES
ELECTRICALS
ALUMINIUM
FISHERIES

FRUIT CANNING

CYCLES
ATOMIC ENERGY
TOBACCO
FERTILIZERS
SERICULTURE
RAYON

MADHYA PRADESH
GUJARAT
Gulf of Combay
Tapti R.
DHULIA
JALGAON
DAMAN
N.H
Nandgaon
GIRNA
BULDANA
AKOLA
AMRAVATI
NAGPUR
BAGH
BHANDARA
TIADOH
WARDHA
YEOTMAL
(WOOD INDUSTRY)
NASIK
AURANGABAD
Purna
BARNA
CHANDA
RAJURA
MULA
JAYKWADI
THANA
PARBHANI
BOMBAY
AHMEDNAGAR
Godavari
NANDED
ANDHRA PRADESH
Ghod
GHOD
BIR
ALIBAG
Powona
Panshet
Khadakwasla
POONA
VIR
Nira
Sina
Bhima
OSMANABAD
BHIMA
SATARA
SHOLAPUR
KOYNA
Km
0
130
RATNAGIRI
VARNA
SANGLI
ARABIAN SEA
KOLHAPUR

Maharashtra (literally "great nation") came back on the map of India after a lapse of more than three centuries. Its rebirth was the result of a bitter linguistic struggle; it united three different parts; (a) Western Maharashtra, including Konkan from the Bombay Province; (b) Marathwada from the old Hyderabad State; and (c) Vidarbha from the Central Provinces.

Apart from the Marathi language, with its strong emotional appeal, there was also a historical basis for the formation of the state. Most of the present territory was a part of the Maurya Empire, from 321 to 184 B.C. Sopara (Souparyan or Shuparak) and Choul (Champawati), lying on the outskirts of the present Bombay, were not only its most flourishing trade centres, but also renowned seats of Buddhist learning. After the decline of the Mauryas, this region came under the rule of successive conquerors. This period lasted nearly 1,000 years. There were central powers with vassals to administer their outlying territories like Shilaharas of Karveera (Kolhapur), the Bhojas of Aparanta (North Konkan) and the Kadambas of Gomantaka (Goa). As the central power declined, many of these vassals became independent rulers. The result was that Maharashtra underwent many administrative changes. Even its frontiers were often redefined. However, the people remained united and enjoyed comparative peace and progress.

Art and Culture

That is why Maharashtra saw one of the greatest efforescence of art and culture in India. The plastic art, in particular, received wide popularity. There was an exuberance of rock carvings in the hills on the Sahyadri range; it reached its climax in the paintings and sculptures of Ajanta and Ellora, which are marvels of artistic excellence.

The Marathi language, which bound the people of the different parts together, was spoken by the people for many

centuries before it came to be written in the 9th century. By the middle of the 13th century the language reached new heights with the poets Kukundraj, Dnyaneshwar and Namdeo composing their immortal works. Being the court language of the Yadavas of Deogiri, Marathi received not only wide support but a new respectability. It was also at this time that Maharashtra took a more concrete shape with well-defined territories.

Here in Maharashtra, "the great land", the land of the old Maharashtri language, the music loving people sing with their poets in praise of a people who are rugged and hard working, simple and devout, yet firm and fearless in times of war.

The strength of a people can best be measured by the treatment of their women. Independent and personalities in their own right, women of Maharashtra from Jijabai (the mother of Shivaji) and the great Ahalya Bai Holkar of Indore to women of the present day have shown their ability for administration, organisation and dedication to good causes. Today Mahila Samajas are everywhere.

For visitors to the state its greatest charm lies in the spirit of *Bhakti* or devotion which wafts through the land. The festivals of Maharashtra, whether it is the colourful *Ganesh Chaturthi,* the Pandharpur Fair or simply the *bhajan* sessions on Shravan nights, are occasions when rhythmic devotional music fills the air. Poets and saints like Swami Ramdas, Dhyaneswar, Tukaram, Namdev, Janabai, Chokhamela, Mukundraj are but a few of those whose songs reverberate in every heart.

Muslim Rule

After the Yadavas, Maharashtra came under the successive rule of Muslim dynasties from A.D. 1294 onwards. First came the Khiljis and the Tughlaks, to be followed by the Bahamanis with their capital at Gulbarga. As many Bahamani rulers were patrons of art and learning, they gave a new impetus to the Marathi language by allowing it to draw more and more from Persian, which was then the court language. Marathi literature flourished and produced two of its greatest figures during this period — Eknath and Desopant. On the collapse of the Bahamanis, who ruled for more than 200 years, arose the five independent Muslim Sultanates of Adil Shahi, Barid Shahi, Qutub Shahi, Imam Shahi

and Nizam Shahi. They sustained their rule on the support of the various Maratha chieftains, who aligned themselves with one dynasty or the other, thus dividing their own strength. This caused much unrest and even anarchy in some areas.

Shivaji

It was during this period of political turmoil and economic depression that the great rebel, Shivaji, was born. He gave new hope to his people and succeeded in smashing the Mughal power which was extending its tentacles in the Deccan. Uniting its warring tribes, he created a new force, charged with the uplift of the oppressed and the downtrodden.

Before he died he left behind a state which was not only well-knit, where the people were well provided for, with exploiters under control and revenue officers imbued with the mission of service. His armed forces functioned as the guardians of security and were respected and feared by neighbouring kingdoms.

The Peshwas

After Shivaji came the Peshwas under whom the Maratha empire touched still greater heights; its power extended to the Indus in the north, Tanjore in the south and into Bengal in the east. The decline began with its defeat by Ahmed Shah Abdali at Panipat in 1761. The shrewd and able Nana Phadnis, the Prime Minister, tried to consolidate the empire but on his death in 1800 it came to a virtual end.

This was a great blow to the proud Marathas. They could not reconcile themselves to the growing British power. Some petty revolts took place but they were of little consequence.

Social Reforms

With the British came the railways, posts and telegraph, newspapers and books, schools and colleges, which created a new class of English educated Brahmins, who broke from the past and began to participate in new adventures. Led by Balashastri Jambhekar, the father of Marathi journalism, they advocated religious reforms, such as widow remarriage and rehabilitation of fallen women. Then came Gopal Hari Deshmukh, more popularly known by his pen-name, "Lokhitwadi", and Justice Mahadeo Govind Ranade, who fought against outmoded

religious practices and demanded radical changes in social habits and political institutions.

The greatest rebel against the stranglehold of orthodoxy and social inequalities was Jotiba Phule, who shocked the people by starting schools for girls and Harijans. He also established a maternity home in his own house for fallen women. He was abused and stoned; but undaunted, with the help of his brave wife, he went ahead and suffered all the hardships. Today Phule is revered as a prophet in Maharashtra.

In Gopal Ganesh Agarkar the growing band of social reformers found their high priest. He was clear and logical in his approach and bold and positive in his outlook. He denounced the caste system, championed the cause of the Harijans, demanded better status for widows, advocated modern education, with emphasis on science and technology, and pleaded for a new dignity to man. He was jeered by the orthodox but, like Phule, he never faltered or failed.

Golden Period

As enlightenment grew, there was another reaction: an effort to revive the ancient glory of India in order to inculcate a patriotic spirit among the people to oppose the British rule. It was spearheaded by Vishnu Krishna Chiplunkar and supported by Tilak. The Lokamanya waged a relentless war for Swaraj or self-rule and suffered many years in jails. Along with the extremist Tilak, another great figure arose in Maharashtra at this time. He was the moderate but noble-hearted Gopal Krishna Gokhale, whom Gandhiji later acknowledged as his *guru* in Indian politics.

This was, indeed, the golden period of Maharashtrian renaissance; it brought about a social and literary transformation which has few parallels in India. There were pioneers in every field: Phule, Ranade and Agarkar in social reforms; Karve, the pioneer of higher education for women; Bhaurao Patil, the father of rural education; Tilak and Gokhale in politics; Chiplunkar, the essayist; Hari Narayan Apte, the novelist; Keshavasut, the poet; and Kirloskar, Deval and Gadkari, the playwrights. Great by any standard, they left an indelible mark on the rebuilding of Maharashtra.

Even the greatest leader that India's Scheduled Castes ever produced, Dr B.R. Ambedkar, belonged to this state. He was an intellectual giant who generated a new social consciousness among his people. He fought doggedly for a change in their status, and created a lasting impact on Indian society.

Geographical Setting

Solid as the human material has been, Maharashtra's surroundings and settings are no less tough. Apart from the Sahyadris, or the Western Ghats, which run from the north to the south, close to the coast, Maharashtra has two kinds of rivers: the minor streams and tributaries, which mingle into the Arabian sea and the big, slow-moving rivers like the Krishna and the Godavari, which join the Bay of Bengal. These rivers are being harnessed with various gigantic power and irrigation projects, such as the Koyna and Jayakwadi, which promise to transform the face of the state, from a scarcity-ridden region to one of agricultural self-sufficiency.

The Koyna Hydroelectric Project was started in 1954 at a cost of Rs 200 crores to generate 540 MW of power. Electricity from Koyna is supplied to Bombay and southern Maharashtra. The per capita consumption of electricity in Maharashtra is more than twice the all-India average.

The life of the peasant today, because of the hilly tracts and the fickle monsoons, continues to be as hard and difficult as ever before. His struggle for existence is often cruel, as during droughts; but his spirit never gives in. Drawing inspiration from hills and forests, he braves the vagaries of nature, singing the ballads of past heroism. It was this strong streak in his character which moved Grant Duff to describe Maharashtra, in his *History of the Marathas*, as "the strongest country in the world".

To an average villager his field is *Kali* and the village, *Pandhari*. Between these two mothers, he finds contentment and peace. This outlook has sometimes made the Maharashtrians insular, compelling them to live, as the great historian, Sir Jadunath Sarkar, points out, "isolated, self-contained lives, the world forgetting and by the world forgot."

At no time have achievements of Maharashtrians been more solid and substantial, though not as spectacular, than in the last

decade and a half; the formation of the unified state in 1960 gave a tremendous impetus to its progress and goaded the Marathi-speaking people to greater efforts at self-reliance.

In industrial development Maharashtra has always played the leading role; it accounts for more than 25 per cent of the total manufacture, output and employment of the whole country. As mentioned earlier, its per capita consumption of electricity, which is the best indicator of industrial growth, is more than twice the all-India average. Maharashtra is a major producer of all kinds of industrial goods and also the largest exporter. Likewise, its total production of basic chemicals is about 20 per cent of India's total. In electronic projects, Maharashtra's contribution is more than 60 per cent of the whole Indian output.

Cooperative Movement

The cooperative movement, which is the pride of Maharashtra, has proved to be the major instrument of ushering in a socialistic pattern of society. With its network of district and land-mortgage banks, marketing and consumer societies, sale-purchase unions, sugar factories, marketing federations and apex banks, this sector covers nearly 56 activities, with the number of societies being 45,000, their membership running into almost a crore, the paid-up share capital being about Rs 200 crores and loans advanced exceeding Rs 300 crores. These figures are indicative of the cooperative grip on Maharashtra's agricultural economy; it is in accordance with the "serious efforts" which the then Prime Minister, Indira Gandhi, had emphasised by saying that "we have to make in order... to create a cooperative infrastructure as a necessary and long-term adjunct to our agricultural economy."

Despite all these efforts, agriculture in Maharashtra has yet to pick up; even its limited irrigation facilities are not properly utilised. The cost of the major projects has been enormous, whilst the returns in revenue and in increased food production have been disappointing. Some bold experiments in helping agriculturists with modern, technical knowledge about the latest methods of cultivation and with timely and adequate supply of fertilisers, seeds, credit and guaranteed market for their produce are being undertaken, particularly in regard to foodgrains and cotton. Another significant development has been the emphasis

on agricultural education; to promote it effectively four agricultural universities have been established in the four different regions.

Educational Facilities

In the field of education, Maharashtra has been a pioneer for almost a century, with leaders like Gokhale and Tilak and Phule having set up their own institutions. This tradition has been followed, generation after generation, with the result that there are hundreds of schools and colleges belonging to different communities and managed by their own societies and trusts. The State Government has not only encouraged but also helped these activities. Apart from making primary education compulsory, and establishing thousands of schools for this purpose, it has introduced one of the boldest and most imaginative schemes in taking education to the masses; it pays from its own funds the fees, right up to the university level, of all boys and girls, the annual income of whose parents is less than Rs. 1,800.

Medical Care

In providing medical relief and care for the people, Maharashtra has always been in the forefront; it accounts for more than 20 per cent of the all-India record, whether in terms of the number of doctors or nurses, hospitals, primary health centres or dispensaries, or the number of medical colleges. And still much more needs to be done, if even the rudimentary demands in this respect are to be met. The consciousness for better health is growing everywhere; the successful spread of the family planning programme has intensified it still further.

Maharashtra has the reputation of being one of the best-governed states in India; it has an efficient civil service, and a cadre of political workers who are sincere, dedicated and hard working. There is genuine decentralisation of power with the Zila Parishads bearing the main brunt of economic development. Consequently, local leaders have come up everywhere—some good and some not so good, but all charged with the urge to do something. To put teeth into their programmes, each district is now taken as a unit of planning. The combination of local leaders with young IAS officers has created a new atmosphere everywhere.

A Versatile People

Proud of their past, vigilant about their present and never worried about their future, the Maharashtrians have the knack of getting the best out of the worst of situations; this is reflected as much in their struggle in fields and forests, and in mills and factories, as in their attitude to games and sports, arts and letters, music and dancing. Their traditional *kirtans* or *kathas*, which elevate the masses spiritually by the art of their narration, or *pawadas*, or *lavanis*, or *tamashas*, with their historical tales or erotic touch, or the vocal and instrumental music, which has produced innumerable masters of all-India fame, such as Bhatkhande or Krishnarao, Abdul Karim Khan or Hirabai Barodekar, Kumar Gandharva or Bhimsen Joshi or Vilayat Hussain, Alla Rakha, or Jogh and Datar, all in tune with the inner urge of Maharashtra. The Marathi plays, especially the single character performances, popularised by P.L. Deshpande, are unique; so are the satirical creations of Acharya Atre or the female characterisations of Bal Gandharva. In literature the novels of Khandekar, Phadke and Madholkar, and the poems of Shirwadkar, Vasant Bapat and Mangesh Padgaonkar, with the monumental work entitled *Geet Ramayana* composed by the most popular of them all, G.D. Madgulkar, are literary gems, reflective of the resurgence of Maharashtra; so are the historical and indological researches by Bhandarkars, Vaidya, Sankalia, Kane, Sukhtankar and others. In painting, Husain, Bendre, Hebbar and Ara and in sculpture, Jog and Karmarkar, are the new lights whose brilliance has reached beyond the horizons of Maharashtra.

The Real Maharashtra

The world famous caves of Ajanta and Ellora and the glittering city of Bombay are well known. But much more exciting is the journey through Maharashtra of the intrepid traveller who chooses little-known places, taking a journey backwards into several millennia of history, wandering into the middle of nowhere, finding unexpected beauty. Legend interwoven into the fabric of history makes the student of history ask: which is the real and which the legend?

Yet how unimportant it is to know the answer, for the beauty of the land is real and the charm of her legends lends a touch of

magic to her history, a whisper of romance to her songs. Here is Maharashtra, "the great land", the land of the old Maharashtri language, the music-loving people sing with their poets in praise of a people who are rugged and hard working, simple and devout, yet firm and fearless in times of war.

Historically, this region witnessed the flourishing of Buddhism from its earliest moments. The hard terrain provided natural fortresses for kings and their wars. It also attracted the hermits of yore who built their monasteries and temples high above, far away from the busy highway of life.

Cave Temples

Although unknown in other parts of the world and to other regions in India, it is in Western India that we see such a profusion of what are known as cave temples. The horizontal layers of the trap-rock which characterise the region are probably responsible for this phenomenon. The hills have perpendicular cliffs and are impervious to moisture, permitting an easy interpolation of caves. The remote and isolated rocky terrain must have provided the necessary inspiration to the pious to make them hew temples out of the rock. Although the earliest Indian caves were built in Bihar by the Ajivika Sect, in Western India it was the Hinayana School of Buddhism which first built these quasi-eternal temples as a substitute for the previous perishable wooden structures.

Later, Mahayana Buddhism, Jainism and Brahmanism were in turn inspired by the simple elegance of the early Hinayana caves. But the term "cave" is misleading, for these temples are skilfully scooped out and carved by hammer and chisel out of the solid cliffs and are masterpieces of rock-cut sculpture. They are believed to be India's greatest contribution to the world of art, brilliant in conception and breathtakingly beautiful in design. Located on the ancient trade routes, they give an indication of the flow of commerce to and from this region in ancient times.

Some of the oldest of such caves are at little-known Pitalkhora, near Chalisgaon. The descent to the caves takes you to a bowl of breathtaking beauty, making it obvious that the selection of the site was made by persons with the souls of artists. The paintings of the Buddha and the Bodhisattvas on the pillars

of the main cave and the system of drainage in these caves are ample evidence of the artistic and engineering skills of ancient India. Near Bassein, at Sopara (perhaps the Biblical Ophir), is a Buddhist stupa of the 3rd century B.C.

Although Nasik is well known, few visitors are aware of the nearby Pandavleni or Pandu Gufa. These caves, going back to the 1st century B.C., have been excavated on the slopes of rocky hills with a commanding view of the Bombay-Agra road beyond. Five out of the 24 caves—especially the Chaitya (Prayer Hall) Cave with its decorative art—are particularly worth seeing. At Karla, near Lonavla, is the largest collection of Chaitya caves in India. Apart from the famous caves of Ajanta and Ellora, the lesser known caves of Maharashtra are: the Pitalkhora caves in Marathwada, the Aurangabad caves and the Pandavleni caves at Nasik.

Rock-cut Monuments

Among the earliest rock-cut monuments are those of Bhaja, near Lonavla, where time and weather have decayed the original woodwork of the facade, widening it into a great open archway. Bhaja is very obviously a translation of wooden architecture and craft into a more durable material: stone. The simple curve of the horseshoe arch suggests that this distinctive feature was still at a very early stage in its formation. The sloping pillars in the main cave and the sculptures in one of the *viharas* (monasteries) are fascinating features.

Less easy to reach are the Bedsa Caves nearby, which you can get to by a short trek and a narrow passage cut through the rock. Rising from a jar into shafts topped by bell-shaped capitals, the pillars in the cave are remarkable for their design and execution. Persepolitan in origin and obviously derived from Asoka by their resemblance to the monoliths of that monarch, the pillars and their capitals are executed with exceptional vivacity and freedom. Belonging to the Hinayana or Little Vehicle period (early Buddhism), Bedsa has retained its ancient character.

But it was at Karla, near Lonavla, that this type of architecture reached its most impressive culmination. Designed on a magnificent scale, the Great Chaitya Cave is considered to be the greatest of them all. Elegant and majestic, yet simple and

solemn, it is the largest of its kind in India. The stupa (mound covering a Buddhist relic) is a plain dome, as at Bedsa. Amazingly, the wooden beams on the ceiling have remained intact for 2,000 years and here at Karla we can study the carpenter's art as it was twenty centuries ago. A rare phenomenon indeed!

Junnar and Kondane are amongst the many scenically beautiful spots where over a thousand rock-cut temples are located. Recent discoveries of caves at Panhale in Ratnagiri district in the heart of the Western Ghats amidst picturesque surroundings again prove that the builders of yore had a great feeling for environmental beauty.

The art of Western India is also seen in its ancient handicrafts and terracotta figures. At Ter, near Osmanabad, has been found one of the earliest ivory carvings of India, a figure of a woman dating back to A.D. 1st century, which speaks highly of the skill of the Satavahanas who ruled from their capital at Paithan. Roman antiquities found at Ter are evidence of the trade carried on with the West through the ports of Thane, Kalyan and Sopara. Ter also has a temple over the *samadhi* of the saint Gora Kumbhar.

Situated on the banks of the Godavari, Paithan, the ancient Pratisthana, is now a pilgrim centre associated with the poet-saint, Eknath. And which bride of Maharashtra can resist a Paithani *zari sari*—if she can afford one?

Pilgrim Centres

Symbolic of a people whose heartbeats are in tune with the call of the divine, Maharashtra abounds in pilgrim centres and birthplaces of saints. Here is the home of the Ashta Vinayak, which are believed to be *swayambhu*—as they were found and not sculpted by human hand. Although most of the shrines were built by the Peshwas, whose family deity was Ganesh, the images in them are believed to be of hoary origin. The temple of Siddhi-vinayan at Siddhatek on the Bhima river was built by Rani Ahalyabai Holkar. At Pali, in Kolaba district, is the temple of Ballal-Vinayak constructed by Morobadada, brother of Nana Phadnavis. The Varad-Vinayak temple stands at Madh, near Khopoli, and the temple to Vighneshwar at Ozar in Junnar taluka. An early temple is that of Girijatmaka in Lenyadri (near Junnar), fashioned after a Buddhist *vihara*.

Lord of the Peacock

Ganapati is housed in Ranjangaon on the Pune-Ahmedabad road. The present image is said to have replaced the original ten-headed and twenty-armed figure which is believed to be kept in a cell beneath the *sanctum sanctorum*. At Theur, on the Mula-Mutha river near Pune, is the temple of Chintamani. The most important of the eight Ganesh shrines is that of Mayureshwar, at Morgaon, which can be reached from Pune. Here, in addition to his vehicle, the mouse, there is a *mayur* or peacock, earning him the title of Mayureshwara, Lord of the Peacock. All the shrines have interesting legends, most of which are recorded in the *Mudgal Purana*.

Of the twelve *Jyotirlinga* shrines in the country, five are found in Maharashtra. Aundha Nagnath is supposed to be the *Adya* (first) *Jyotirlinga*. Apart from its religious importance, the temple is worth seeing for its exquisite carvings. Near the Ellora Caves is Ghrishneshwar, while at scenically beautiful Bhimashankar is the shrine constructed by the great statesman, Nana Phadnavis, which has beautiful carved gateways. On Mahashivratri Day a huge *mela* is held here. Another interesting Mahashivratri festival is celebrated at Parli Vaijnath, the home of yet another *Jyotirlinga*. The temple which enshrines this symbol of creation and power was built by Rani Ahalyabai. The best-known of the *Jyotirlingas* of Maharashtra is to be found at Trimbakeshwar, near Nasik. Besides, the annual Mahashivratri fair, a huge Sinhastha fair is held here once in twelve years. Near Trimbakeshwar, on the mountain Brahmagiri, is the source of the river Godavari.

The shrines built to house Ganesh at Chinchwad and Titwala, Bhavani at Tuljapur, Khandoba at Jejuri, Sai Baba at Shirdi and the best known of them all—Vithoba at Pandharpur—beckon the faithful in thousands, year after year. Every town and every village has its temples and its legends, its fairs and its festivals, reminding us of a people pious and devout.

An unusual experience is a visit to Battis Shirala, a small, little-known village in Sangli district where, on Nag Panchami Day, the villagers, including children, catch hundreds of poisonous cobras and other snakes and show them to devotees who flock there.

Maharashtra is also important to devout Sikhs, for at Nanded is the famous Huzur Saheb Sach Khand Gurdwara housing the ashes of the tenth and last Guru, Guru Gobind Singh, who lived here towards the end of his last days. Situated on the banks of the Godavari, this shrine attracts Sikhs from all over India and draws pilgrims of all faiths and creeds.

At Bahubali, in Kolhapur district, are temples important to both the Shwetambar and Digambar Jains. One of them houses a huge image of Bahubali, son of the first Tirthankar, Adinath.

Maratha Forts

Riding their small pack-ponies, thundering down from the mountain-tops, routing the mighty Mughal army with its elephants and Arab steed, the Marathas under the great Shivaji were one of the earliest people to make a fine art of what is today called guerilla warfare. This they did by building forts on hilltops, almost inaccessible, surrounded by rocky terrain and being strategically impregnable. Such forts are themselves worth visiting and give an insight into the history of the Marathas.

Among the most accessible is Shivneri, birthplace of Chhatrapati Shivaji. On the mammoth rocky hill are Buddhist caves of the 2nd and 3rd centuries, the temple of Shivabai, Shivneri Fort and the Flying Arch Mosque. It was at Shivneri that Shivaji (named after the temple deity) grew under the loving care and guidance of his mother, Jijabai, to whom he was devoted all through his life.

Near Pune is the famous fort of Sinhgadh, so renamed by Shivaji after the fall of his friend and commander, Tanaji Malusare, whom he called the lion or *sinh*. Determined to take the fort one dark night from Ude Ban, the Mughal commander, Tanaji climbed a sheer precipice with the ingenious help of a *ghorpad* or iguana, which could take the weight of a man. Tying a rope to the ghorpad, which went upto the top and clung to the rock, Tanaji and his soldiers climbed up the rope by the only unsuspected side, the sheer vertical precipice of the fort, and captured it. But Tanaji was killed and the saying goes that Shivaji exclaimed, *Gadh aalo pan sinh gela* ("The fort is ours but the lion has left us").

Raigarh Fort near Mahad was the capital of Shivaji and has ruins from which the strength of his empire can be gauged. Just outside Mahabaleshwar is the picturesque fort of Pratapgadh, built by Shivaji's Minister, Moro Trimal Pingle. It is best known as the fort where Afzal Khan of Bijapur was killed by Shivaji. Vishalgadh, Purandhar and many other forts of the Marathas are also well worth a visit.

Chand Bibi

Halfway between Aurangabad and Pune is Ahmednagar Fort, built by Ahmed Nizam Shah and used later by the British to imprison national leaders. It resounds with tales of Chand Bibi's defence of the fort against the Mughals. It has beautiful monuments of the Nizamshahi period.

A little known but historically important fort is that at Daulatabad, near Aurangabad. Originally called Devgiri by the Yadavas, it was renamed by Muhammad Bin Tughlak, who tried to shift his capital with its people from Delhi to Daulatabad ("City of Riches"). The fort is a marvel of engineering skill and entry into it by pitched battle was well-nigh impossible. The top of the fort commands a panoramic view of the countryside. Of artistic interest is the Chand Minar, or Pillar of Victory, near the entrance.

Beyond Daulatabad, at Khuldabad, is a little known but beautiful later Mughal garden, the Bani Begum ka Bagh, built by Aurangzeb's daughter. The building itself is now an Urdu school and is unfortunately not preserved as an archaeological monument. Such a garden and monument are, however, rare in Western India.

Among the other interesting forts of the region is Panhala, near Kolhapur, where Shivaji was besieged by the army of Sidi Johar and made a dramatic escape from the "Sajja Kothi". At Chaul in Kolaba district is the Korlai Fort and the Portuguese Palm Garden Fort. With its forts of the Portuguese, Mughal and Maratha periods, Chaul is a veritable museum of medieval India.

Off Malvan is the famous seafort, Sindhudurg, which was the formidable naval base of Shivaji, the imprints of whose hands and feet on a stone slab are still preserved here. Besides Malvan, there are several seaforts on the Ratnagiri coast, such as the Suvarnadurg Fort at Harnai.

But one of the most interesting and impregnable seaforts of the west coast is that of Janjira, across the waters from Murud in Kolaba district. Built in the 17th century by the Siddis of Abyssinia, it has never been conquered. It only surrendered its independence at the time of the integration of the states.

Endless Beaches

A visit to the seaforts of Maharashtra inevitably includes its lovely beaches. The long Konkan coastline, the land of Sage Parasurama, is dotted with picturesque white sands set against tall black rocks, swaying palms, the still blue of the sea, deep creeks and sleepy villages with their narrow winding lanes and shady trees. All this and more characterise the lovely coastal area. Murud, with the overlooking palace of the former Nawabs of Janjira, Malvan and Harnai with their sun-kissed beaches, Alibag made famous by the Maratha admiral, Angre, picturesque Kihim, Ratnagiri, Vengurla and Ganapatipule with their white sands, Dahanu with its long beach are among the many pretty spots of coastal Maharashtra. Even this is but scratching the surface. The coastline is really one endless beautiful beach, stretching from one end of Maharashtra to the other.

For those who are not lured by the sun and the sea, Maharashtra provides a variety of small hill stations. Mahabaleshwar and Lonavla-Khandala are well known. But one of the most beautiful is Matheran, four hours from Bombay. Approached by a tiny hill train, this little jewel of serenity offers innumerable long walks and panoramic views.

The fortified town of Panhala, with its legendary origin attributed to Sage Parasara, is a hill resort known for its salubrious climate. Maheshmal, near Ellora, is a beautiful plateau in Marathwada. Chikalda in Vidarbha, with its thick forests, picturesque thatched-roof cottages, chasms and wooded ravines, lakes and waterfalls, is one of the most enticing of hill stations.

Near Nasik is Deolali, a quiet town with shady avenues and drives. Set in the Sahyadri ranges in the midst of lush forest is little known Amboli, the summer seat of the former Sawantwadi Rajas. In the Satpura ranges is Toranmal with its crystal clear blue lake. It was once part of the territory of the rulers of Mandu.

Among other beauty spots are Bhandardara, near Igatpuri, with the large Lake Arthur in its midst. Mt. Kalsubai, the highest

peak in the state, is located near here. At the foot of Ramtek Hill, near Nagpur, is a blue gem set in a green expanse, the Khindsey Talao.

Like the rest of the country, the game of this region has suffered from the vanity of the shikari and the avarice of the poacher. However, the existence of game sanctuaries and the recently activated pressures to preserve wildlife may, we hope, help our four-footed and winged friends in their fight for survival.

The Tadoba National Park, named after a Gond, has a lake in the centre and is the home of a variety of games ranging from the rare tiger and panther to the plentiful chital. The lake is visited by colourful bird life, including the migratory duck.

One of the most picturesque of forests is the Nawegaon National Park with a lake sparkling at its feet. Forest and glade, the *Sat Bahini* (Seven Sisters) mountain peaks and the silvery waters make this a spot of rare scenic splendour. Some of the other sanctuaries are the Radhanagari Bison Sanctuary (near Ratnagiri), the Nagzira Sanctuary (near Gondia) and the beautiful Kinwat Sanctuary. Nearer Bombay, at Karnala, is a bird sanctuary.

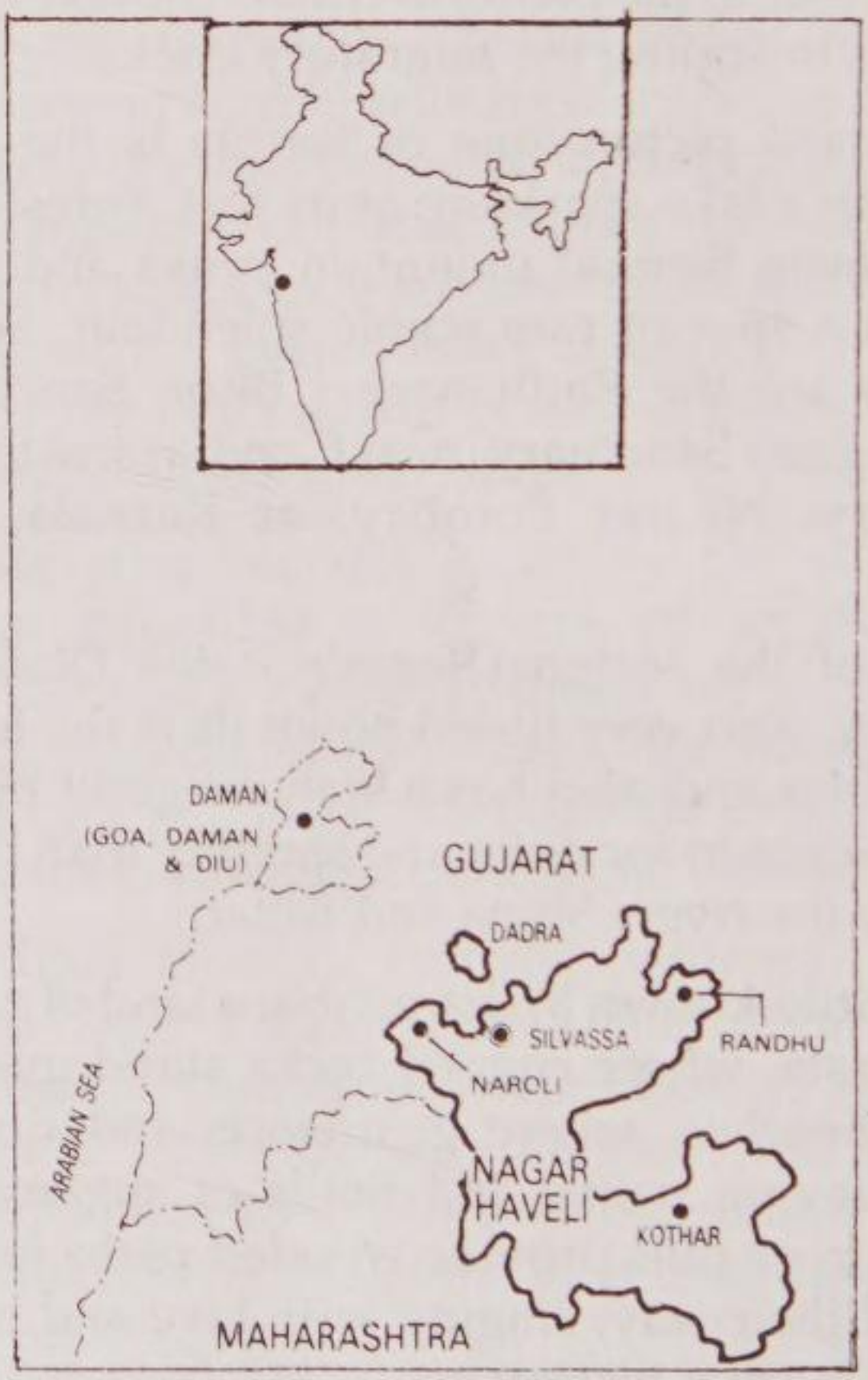
In the heart of the Melghat forests is the Dhakna-Kolkaz Wildlife Sanctuary, also very little known. It is the home of the tiger in Maharashtra and also has a rich range of bird life. No better spot can be chosen for quiet and serenity than the emerald valleys formed by the rivers Sipna and Dolar.

This, then, is little-known Maharashtra, a land of great beauty and strong contrasts, where rugged rocks stand guard behind sunny laughing beaches, where grim forts and cave temples alternate with swaying palms and fields of sugarcane, where thick forests and green hills provide wooded paths for groups of devotees to wend their way, singing with love and pride in the traditions of their martial history.

May Maharashtra be ever victorious
This glorious land of mine
We are not afraid of those thundering clouds
For we can fight back the kingdom in the sky
The lion of Sahyadri is roaring—
And the valleys echo that Maharashtra is mine!

Dadra and Nagar Haveli

Area	:	*491 sq km*
Population	:	*1,03,676*
Languages	:	*Gujarati, Marathi*
Literacy	:	*27 per cent*
Crops	:	*Forest produce, millets, rice*
Industries	:	*Small-scale ventures*



During Portuguese rule Dadra and Nagar Haveli were places of banishment. Today they are thriving townships with factories, schools and hospitals. As part of the Portuguese state of India, the 491 sq km enclave of Dadra and Nagar Haveli, surrounded first by British India and later by the Union of India and separated from Daman by 27 km was at best a forest-produce earner, and at worst a godforsaken, 90 per cent Adivasi inhabited territory which to the Government employees transferred there from Goa was what Siberia used to be to the White Russians of the Czars' days.

Not even the high-sounding "Terras de Pragana" (derived from Parganas) and articulated by the Portuguese with a twang, helped blunt the edge of loneliness and misery which gripped those who had the misfortune of being posted there. In fact, one of the ways the Government in Goa used to punish an employee for his misdeeds was to despatch him to Nagar Haveli.

Today Nagar Haveli is fast changing its face. The main town, Silvassa (population 4,000), connected by many good tarred roads and bridges, over which Rs 92 lakhs was spent in the Fourth Five-Year Plan, is bustling with activity and is almost unrecognisable from the sleepy place it used to be. Buses ply at regular intervals, and the dispensary which, during the Portuguese regime, used to be the most important institution, is today a well-staffed 20-bed hospital. The Gujarat Government also supplies electric power to the Union Territory.

The first of the Portuguese pockets in India to shake off the yoke, Dadra and Nagar Haveli is no longer lumped with Goa, Daman and Diu, but is a Union Territory in its own right, sending one member to the Indian Parliament and having a 26-member Varistha Panchayat, meeting every two months, to manage the territory's affairs.

Rapid Progress

The territory has an industrial estate in Silvassa with 20 units working and which produce synthetic foam, flooring tiles, chemicals, furniture, etc. Another industrial estate is proposed to be set up at Khanvel.

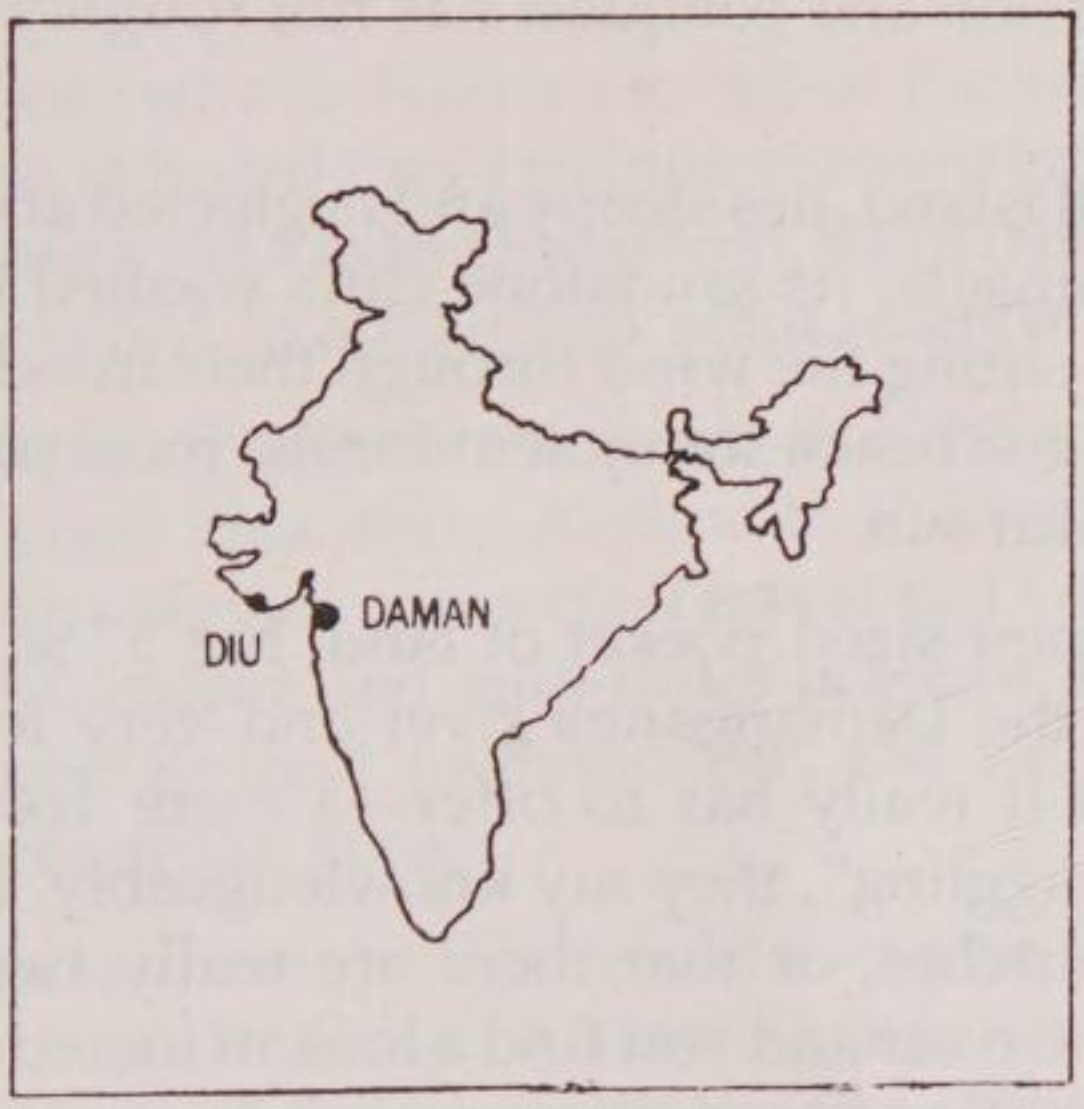
In the field of education the territory has made the most significant progress. In the pre-liberation days there were only four Government-run primary schools. Today there are 137, and four high schools attended both by boys and girls. The language used by the majority is Gujarati. The Government has also built some Adivasi hostels where boarding and lodging up to high school level is provided.

In spite of a rainfall of 120 inches, the area under cultivation of paddy and cereals is only 16,000 hectares and another 7,000 hectares under grass which has a good market in neighbouring Gujarat. But the Government, determined to raise the acreage of cultivation and increase the yield, is providing loans, seeds, tractors and other implements and fertilisers. In 1968-69 the consumption of fertilisers was 104 metric tons, while in 1971-72 it went up to 596 metric tons. During the same period, the area under high-yielding varieties of seed rose from two hectares to 661 hectares.

The Fourth Five-Year Plan total outlay for the territory is Rs. 2.30 crores, and the annual budget Rs 1.10 crores. The sources of revenue are forest produce, excise, motor vehicle tax and land revenue.

Daman and Diu

Area	:	*112 sq km*
Population	:	*78,981*
Languages	:	*Marathi, Gujarati*
Literacy	:	*56 per cent*
Crops	:	*Forest produce, rice, millet, coconut*
Industries	:	*Small-scale ventures*



Three regions physically separated from each other by hundreds of miles seem to have little reason for being lumped together—save the obvious one of political convenience and the history of common Portuguese rule. Yet look beneath the layers of time and, in the light of the experience of each region, their similarities begin to reveal themselves—in spite of the differences of language and locale. The Arabian Sea has, in the past, carried Arab dhow and Portuguese caravel to their shores. A chequered history of secession and conquest has run roughly parallel in all three.

Diu, a small island, lies sleepy and neglected at the base of the Kathiawar peninsula; its sandstone cliffs washed by the sea; its coconut palms sifting the wind through their fronds, its Forte do Mar and its Nagoa beach somnolent for the most part of the year, under the Gujarat sun.

Daman, a pint-sized pocket of land, has 57 sq km stradling the estuary of the Damanganga river and very few people are aware of what it really has to offer—a mere 160 km north of Bombay... "Smuggling", they say knowledgeably. But talk of the forts or the churches, or that there are really two Damans on either side of the river and you find a look of incredulous enquiry cast in your direction.

And even the much-visited Goa, has many secluded places: long white ruffles of beaches along a 100 km coastline, where only the winds and the waves walk; placid villages where Hindu temples appear oddly reminiscent of churches, and white-washed churches wear elaborate looking facades. Unobtrusive rivers pause suddenly for a dramatic waterfall, as at Dudhsagar or Arvalem. Wooded hills hide half-forgotten temples and three small new game sanctuaries at Bondaia, Molem and Cotigao are tucked away—accessible at present only by jeep.

Footloose Discoverer

An abundance of discovery awaits the willing wanderer. For willingness is the operative word. A willingness to forget about time scheduled; to be unperturbed if the bus, expected yesterday, does not show up till tomorrow; to settle for strange and spartan fare—and even more spartan accommodation. Above all, a durable sense of humour and a readiness to enjoy oneself as much at the tailend of a trip, as at the beginning.

Diu, "Old World Island"

Less than 40 sq km of more or less barren island—that is Diu, linked to the mainland by a road across a swamp and a narrow channel. Five small villages, a few churches vaguely baroque, a couple of temples and a quiet beautiful beach. Two forts that brood emptily over the seas and the island, and hark back to the days when the Portuguese took them over from the Sultans of Gujarat.

Still, to those who feel drawn to out-of-the-way places, Diu is reason enough to board first a plane to Bhavnagar and then a bus for the remaining 194 km to Una which, 8 km from Diu proper, is the little town's link to all the important roads in the region.

Alternatively, flying further west to Keshod if the weather permits, is a good idea. From Keshod to Veraval is about 45 km and a direct bus service connects Veraval to Diu via Una. If it is between mid-October and mid-June, one can also wedge in a day's trip from Keshod to Sasan Gir, the forests that shelter India's few remaining lions.

By rail, the journey to Diu would mean an overnight run to Ahmedabad from Bombay. A metre-gauge train takes you to Delwada via Veraval. Delwada, the nearest railhead, is 4 km from Diu. Private buses and taxis are available in the district.

As you dawdle in Diu it seems difficult to believe that this was once a thriving centre of trade. Or that it boasted a mint which struck practically every Portuguese coin, as the *Imperial Gazetteer* tells you. The Forte do Mar, at the extreme east of the island, was "an imposing structure approached by a permanent bridge, entered through a gateway with a Portuguese inscription." It was defended by bronze cannon and a bastion

called St. George. Between them and the forts, Diu must have been a well-protected island.

The Road to Daman

So, Daman goes almost as unnoticed as Diu, which is a pity, because a morning's drive from Bombay can take you straight into a totally different atmosphere—one that is compounded in equal parts of the harlequinade of history and the unmistakable smell of a seashore town at low tide.

The road turns westward, off the National Highway at Vapi in South Gujarat, leaving behind well-laid-out factories. Vapi is the nearest railhead to Daman and on the main Delhi-Bombay line. Then past taxis laden with passengers and the bus stop by the milestone which says: Daman 11 km.

Like a raised ribbon the road unrolls, looking down at swamp-land and mud-flats, with the white-checks-upon-brown of the saltpans on either side. Palmyras fence off the distances. Nearer, little villages stand, each on its own embankment, a colourful clump of red-tiled roofs, whitewashed churches with flat facades, all held together by the heavy green of the trees.

Daman proper is a bit of a paradox. Nani or little Daman is the bigger of the two. The street names are grandiloquent: Rua dos Bramanes or Rua do Joao Castro—after the very same Dom who rebuilt the fort at Diu. But stand in the middle of either Rua, and your outspread arms could block the traffic, if any. Low-browed houses with elaborately carved doors stand shoulder to shoulder opening straight on to the streets. Despite the way they are crowded together, they look fresh and clean.

Moti Daman

A casual ferry connects the two Damans together. A half-built bridge lies upstream, launches bob alongside, but what takes people across now, with haphazard flaps of its sail, is a little boat. Everyone piles in with everything: bicycles, baskets, whole big dried fish, office files. From midstream — if you can look past handlebars and the vicious eyes of a desiccated fish — the view is charming.

Two forts squat, with dark stone-walls and dramatic gates, one on each bank where the Damanganga meets the sea. A

vigilant white lighthouse stands off Moti Daman. There is a wash of sea and brown beach... a glimpse of fishing nets.

At the waterfront, two-horse tongas stand in a lackadaisical row. For a couple of rupees the tongawalla is willing to turn guide, taking his passengers through the fort and the Portuguese quarter.

Within the fort there are remnants of the superiority that gave Moti Daman its name. Dappled avenues flanked by tall walled compounds, the crumbling gates of mansions and ruined battlements. Churches are high-valuted, beautifully proportioned. One was built on the site of a mosque where Dom Constantino de Braganza gave thanks for his bloodless conquest of Daman.

The Portuguese section of the town is beyond the "wadas" — great disused compounds. "Everyone goes outside", says Mr Romeo Noronha who has hitched a ride on the tonga. "Hindus, Christians, everyone. No one comes back." His English echoes the soft Portuguese cadences you hear in the speech of people from Goa. Yet he hasn't been there at all. The tonga trots through narrow lanes, lined again with clean-fronted, slender-pillared houses. Each has its own compound and creeper-hung porch. Mr Noronha hops off outside his, with a warm acknowledgement of the ride, and an even warmer invitation to drop in—making it difficult to decline.

The fort at Nani Daman is smaller, newer and benignly adorned over the main gate by its patron saint, Jerome. Inside, except for the Lady of Sea Church, which by its style of architecture could have been transplanted from anywhere in Goa, most structures are crumbling; battlements and cemetery alike, drowse in the sun.

An even more delightful version of beach and board is at Umbergaon, on the road back to Bombay. The small rest-house seems to have been washed up there by an exceptionally high tide. It is under the authority of the Zilla Parishad—and hardly anyone knows of the place, or goes there. Driving back from Daman, a detour via Umbergaon gives the final flourish to a short holiday.

Index

Abdullah, Yusuf Ali, 29
Abdur Rehman Khan, 4
Abu Mount, 67
Achhabal, 37
Adai-din-ka-Jhonpra, 65
Agartala, 284
Agra, 64, 76, 78, 79
Agrasen, Maharaja, 5
Agroha, 5, 8
Ahad, 56
Ahar, 58, 59
Ahmed Shah Abdali, 5
Ahmedabad, 57
Ahobilam, 118
Aihole, 142
Aizawl, 251, 252
Ajanta, 118, 182, 331, 340, 347, 349
Ajmer, 61, 62, 63, 66, 103
Akbar, 4, 5, 29, 60, 64, 66, 75
Alampur, 127, 128
Allahabad, 5, 77, 78, 80
Alleppey, 169, 171
Almora, 87
Alwar, 62, 64
Amarnath, 34, 35
Amaravati, 118, 119, 128
Ambedkar, Dr. B.R., 344
Ambala, 3, 5
Amboli, 354
Amindivi Islands, 227
Amritsar, 50, 51
Anand, 319
Anandpur Sahib, 47, 48
Anantapur, 115, 116, 117
Anantgiri, 122
Anantnag, 34
Amber Fort, 61, 65
Annavaram, 118
Ansupa Lake, 268
Apharwat, 34
Araku Valley, 111, 121, 122
Aravalli, 3, 7, 9, 57, 58, 66, 68, 70
Arbamedu, 209
Arjun, Sikh Guru, 50
Arthur Neve, Dr., 39
Aryabhatta, 162
Asoka, Emperor, 264, 273, 341
Asoka Pillar/Rock, 8, 221, 239, 314
Aurangzeb, Emperor, 9, 60, 62, 64, 71
Aurobindo, 205, 206, 208, 211
Auroville, 211, 212
Aut, 21
Avantipur, 34
Ayodhya, 22, 76, 77
Azad, Abul Kalam, 31

Baba Bakale Gurudwara, 51
Babur, Emperor, 5, 59
Badami, 142, 143
Badkhal Lake, 10
Badopal, 7
Badrinath, 79, 80, 84, 85
Bagh, 331
Bagra Falls, 270
Bahadur Shah Zafar Emperor, 94
Bahubali, 352
Baijnath, 21
Bairnath, 59, 65
Baker, 97
Balashastri Jambhekhar, 342
Balotra, 58
Baltal, 35
Baltistan, 39
Banasar Garden, 49
Banda, 78
Banda Bahadur Bairogi, 5, 38
Bandipur, 34, 36
Banganga River, 20

Bangalore, 133, 140
Banihal Pass, 37
Baoli, 104, 105, 106
Banswara, 62
Bappa Rowal, 57
Baramula, 34
Barbar Caves, 239
Bardoli, 317
Bareilly, 77
Bargi, 8
Barhoipani Waterfalls, 271
Barmer, 62
Barnala, 49
Barot, 21
Barr Pass, 57
Basheshwar Temple, 21
Bastar, 328
Basu, Raja, 19
Batala, 53
Batote, 38, 39
Bay islands, 188
Bazaz, Prem Nath, 31
Bedsa Caves, 349
Benanlim, 365
Bentinck, Lord, 47
Bet Dwarka, 322
Betwa River, 36
Bhadarwah, 15, 39
Bhadrachalam, 118
Bhaga River, 23, 24
Bhakra Dam, 24
Bhandardara, 354
Bhaja Caves, 349
Bharatpur, 61, 62, 64, 70, 72
Bharatvarsha, 235
Bharatpusha River, 168
Bhargava, Dr. Gopichand, 4, 7
Bhargava, Thakur Das, 7
Bharmour, 19
Bharti, Subramaniya, poct, 206
Bhatinda, 46, 51, 52
Bhatwari, 86
Bheemunipatnam Beach, 111, 123
Bhikha Rao, 68
Bhil, 56, 67
Bhilware, 67
Bhinmal, 59
Bhismaknagar, 219
Bhiwani, 5, 8
Bhulaneswar, 269, 272
Bhuntar, 22
Bicholim Fire Walking Fair, 307
Bidar, 145
Bigod, 56
Bihar separation from Orissa, 266
Bijapur, 144, 205
Bijli Mahadev Temple, 22
Bikener, 58, 62, 63, 68, 69
Bilaspur, 24
Birbal, Raja, 9
Bird Devil in Sikkim, 279
Bishnoi, a Sect, 7
Bitra, Workd's tiniest inberited Island, 200
Bodh Gaya, 239
Bagmalo Beach, 306
Bogor, 56
Bolghatty Island, 166
Bombay, 8, 136, 340
Bondala Sanctuary, 360
Border hoods Organisation, 16, 40, 2555
Borra, 122
Brihadeeswara Temple, 182
Brij Bhasha, 60
Brown, Mrs. Percy, 37
Buddha, Lord, 41, 48, 56, 77, 118, 122, 228, 234, 235, 240, 348
Budhan Shah, 30
Buddhism/Buddhist, 3, 21, 24, 28, 29, 32, 41, 65, 77, 88, 113, 122, 123, 124, 125, 128, 154, 216, 220, 223, 228, 234, 235, 236, 241, 242, 273, 285, 289, 315, 340, 348, 350
Buddhist International Council, 37
Budh Singh, 31

Bud Shah *see* Zain ul Abidin
Bulbul Shah, 29
Bundi, 61, 62, 63, 64
Bundelkhand, 81, 331
Bundla River, 21
Burzhom, 37

Caesar and Cleopatra, 163
Calangute Beach, 302
Calcutta, 8, 63
Calicut, 154, 168, 170, 199, 202
Candolim Beach, 302
Cannonore, 167, 170, 202
Cauveri River, 133, 136, 139, 145, 180, 212
Caves
Ajanta, 118, 182, 331, 340, 347, 349
Barbar, 239
Bagh Buddhist, 331
Bhaja, 349
Bodsa, 349
Edamala, 167
Elephanta, 235
Ellora, 235, 340, 347, 349, 351, 354
Gopi, 240
Hoshangabad paintings, 340
Karla, 349
Khandagiri, 272
Lomas Rishi, 239, 240
Nagarjuni, 239
Nasik, 349
Pachmarhi, paintings, 340
Panhale, 350
Pitalhora, 348
Saptkarni, 241
Shivneri, 352
Sudama, 239
Udaigiri, 272
Udayagiri, 331
Cellular Goal, Andaman Nicobar, 194
Central Pahari, a dialect, 15
Chail, 25
Chajju Ram, Sir, 9
Chakravarty Lake, 10
Chamba, 14, 15, 17, 19
Chambal River, 58, 76
Champa, 32
Chanakya, 47
Chandanwari, 35
Chand Bibi, 336
Chandra River, 23, 24
Chandigam, 37
Chandravati, 68
Chandigarh, 7, 9, 10, 46, 91, 92
Chamoli, 85
Charan, 56
Charan Singh, Sat Guru, 50
Chashma Shahi, 27, 34
Chatral, 30
Chaurikhas, 19
Chenab River, 24, 30, 39
Cheraman Parambu, 165
Cherrapunjee, 231
Chiabhanjan Pass in Sikkim, 278
Chidambaram, 180
Chikmanjhur 146
Chingleput, 179
Chilka Bird Sanctuary, 267
Chilka Lake in Orissa, 258, 262
Chiplunkar, Vishnu Krishna, 343
Chitrakoot, 335
Chittor, 59, 61, 64, 67, 68, 69
Chittoor, 109, 110, 111
Choonda, Rao, 68
Chungthang, Church, 278
Madras Fort Museum, 174
St. Mary—place of Christian pilgrimage, 166
St. Thomas, Madras, 174
Churu, 62
Cochin, 145, 146, 149, 155, 156, 157, 160, 161, 189
Coimbatore, 175
Colva Beach, 292, 347
Coonoor Hill Station, 181

Coorg, 128, 138, 139
Chungthang, 278
Churu, 62
Corbyn's Cave Beach, 187
Coromandal Coast, 205
Cotigao Sanctuary, 360
Courtallam Waterfalls, 185
Cranganore, 145, 156, 157
Cricket Ground, highest in the world, 25

Dabbwali, 8
Dahanu Blach, 354
Dakor, 322
Dalai Lama, 33, 42
Dalhousie, 18, 19, 46
Dal Lake, 27, 34
Dance
  Dhima, 122
  Chheih Lam, 254
  Chraw Khan, 254
  Karga Folk Dance, 156
  Kathak, 78
  Kathakali, 113, 143, 148, 151, 152, 161
  Kuchipudi, 119
  Manipuri, 236, 247
  Mayur, 122
  Soloka, 254
Daksharamam, 118
Dangs Forests, 324
Dara, a wildlife sanctuary, 70
Dara, Mukandara, a town, 59
Dara Shikoh, 10
Darbhanga, 237
  Language, 29
  Race, 32
Darjeeling, 288, 289
Daultabad, 351
David Scott, 248, 249
Dayanand Saraswati, Swami, 66
Deeg, 61
Degana, 62
Delhi, 4, 5, 6, 7, 9, 10, 33, 57, 64, 76, 92, 94, 95, 96, 97, 98, 99, 100, 111
Dera, 38, 50
Deshnok, 69
Desori Pass, 57
Dhakna-Kolkaz wildlife sanctuary, 355
Dholpur Maidan, 22
Dhameri, 19
Dhanbad coal mines, 226, 228
Dhanushkodi, 171, 174
Dhar, city of swords, 317
Dharamshala, 20
Dharamashoka, 273
Dharwar rock, 113
Dhauladhar mountain range, 20
Dhavalvaha, 48
Dhola Maroo, 61
Dholbaha, 48, 50
Dholpur, 62
Dhosi Hills, 9
Didwana, 58
Dig, 72
Digboi, First oil refinery, 225
Digha sea resort, 274
Dilwara Temples, 68
Dimapur, 245, 261
Dogra, a caste, 30, 31, 38
Dogri, 26, 28, 30, 31
Drass Valley, 40
Dudh-Gange River, 35
Dudhsagar Waterfall, 360
Duduma Waterfall, 121
Dumbur Waterfall, 284
Durgadas Rathore, 60
Dutch Palace in Kerala, 164
Dwarka, 299, 301, 304, 305, 306, 307
Dwarkadhish Temple, 88

Eaga Beach, 306
Eastern Pahari, a dialect, 15
East India Company, 122, 174, 192, 257, 282

East Punjab, 4, 46, 53
Easwaran Koil, 206
Edamala Caves, 167
Eklingiji Temple, 68
Elephanta Caves, 235
Elihu Yale, built Madras Fort, 174
Ennore, a backwaters place, 184
Ernakulam, 164, 170
Ethipolhala Falls, 124
Everest, Mount, 79

Faizabad, 77
Faridabad-Surajpur, 6
Farid-ud-Din, Sayyid, 30
Farrukhabad, 79, 80
Fatehabad, 7, 8
Fateh Khan, 7
Fatehpur Sikri, 76
Feroz Shah Tuglaq, 20
Fidoi Kha, 11
Fire Walking Festival, 210
Five Falls (Waterfalls), 185
Flying Arch Mosque, 352
Frederic Drew, 38

Gandak River, 79
Ganderbal, 34, 35
Gandharva, 13
Gandhi, Mohandas Karamchand, 31, 138, 159, 208, 267, 312, 315, 317, 342
Gangabal Lake, 37
Ganganagar, 58, 63
Gangani, 86
Ganga River, 6, 35, 79, 81, 83, 84, 86, 238, 239
Gangotri, 79, 86, 87
Gangtok, 278
Gajner, 69
Garhwal, 13, 15
Garo Hills, 248, 249
Gasper Dias Beach, 306
Gaya, 239, 240
George Thomas, 7
Gersoppa, 147
Ghaffar Khan (Frontier Gandhi), 31
Ghaggar River, 3, 6, 7
Ghana bird sanctuary, 70
Gilgit, 32
Gilunda, 56
Gingee, 180
Gir Forest, 321, 324
Gir Lion Sanctuary, 323, 324
Girnar Hills, 320
Girth, 15
Gita, the sacred book, 6, 13
Goa, 158
Gobind Singh, Sikh Guru, 5, 22, 25, 38, 48, 85, 352
Gokak Falls, 148
Gokarna, 147
Gokhale, Gopal Krishna, 343, 346
Gol Gumbaz, 145
Gondia Village, 23
Gondla, Thakur, 23
Govindsagar Lake, 24
Grierson, Sir George, 29
Gulab Singh, Maharaja, 30, 35
Guntapalli, 124
Gurgaon, 5, 8, 9
Gurjar, 54
Gwalior, 331
Gyaraspur, 331

Habbakhatoon, 36
Haider Ali, 136, 145
Hajo, 228
Haldighati, 64
Hamir, 60
Hampi, 144
Hanamkonda, 120
Hansi, a town, 120
Hansi, 7
Harappa, 46, 58, 747 315, 323
Hardwar, 36, 79, 93
Harbind, Guru, 49
Hari Parbat Fort, 27

Harmukh, 36
Harnai Beach, 354
Harshvardhana, the last Hindu Emperor, 5
Harsil, 86
Harwan town, 34; Lake 37
Haryana, 2, 3, 4, 5, 8, 13, 14, 15, 17, 46, 62, 79, 92
Hastinapur, 76, 77
Hathiwara Fortress, 47
Haus Khaz Tomb, 10
Haveli (residential building), 6, 8
Hayagriba Mahadev Temple, 228
Hazaribagh mica mines, 237
Hazaratbal (shrine), 29
Hemkund Lake, 85
Hemu, 3
Hill resort/station
  Chikalda, 354
  Coonoor, 181
  Lonavala-Khandala, 354
  Mahabaleshwar, 354
  Matheran, 354
  Mercara, 354
  Morni, Haryana, 9, 10
  Minnar, 167
  Ooty/Ootacmund, 181
  Peermade, 167
  Saputra, 324
  Ukrul, 246

Ibrahim Khan Mausoleum, 10
Ibrahim Lodhi, 5
Imphal, 245, 256
INA Memorial, 245
Inner Line Permit, 261
Issar-ud-Din, 30

Jagmandir, 68
Jagniwas Palace, 68
Jagannath, God, 266
Jain (a Caste), 3, 27, 56, 68, 69, 88, 125, 315
Jai Palace, 39
Jaipur, 56, 58, 59, 61, 62, 63, 64, 65
Jaisalmer, 62, 68, 69
Jaisamand, 68, 70
Jai Singh, Sawai, 65
Jaldapara Wildlife Sanctuary, 293
Jalore, 59
Jamma Masjid, 96
Jammu, 15, 28, 30, 31, 32, 33, 34, 37
Jammu and Kashmir, 13, 27
Jamshedpur, 237
Janjira Fort, 354
Jantia Hills, 256, 258
Jat, 8, 56
Jatra, 295
Jauhar, 59, 60, 67
Jaunsari, 15
Jawahar Tunnel, 33
Jwalamukhi Temple, 20
Jehangir, Emperor, 19, 27, 66, 67
Jellikkattu, 178
Jenu Kuruba, 135
Jhavjar, Nawab Abdur Rehman Khan of, 4
Jhalawar, 59, 63
Jharia Coal mines, 243, 245
Jhelum River, 28, 34, 37
Jhunjhunu, 62
Jind, 49
Jodha, Rao, 69, 70
Jodhpur, 60, 62, 63, 68, 69
Jodhpura, 59
Jog Falls, 147
Joginder Nagar, 21
Joshua Duke, 36
Jullundur, 50, 53

Kadiri, 118
Kadu, Kuruba, 135
Kailaspuri, 68
Kaira, 317
Kairon, Sardar Pratap Singh, 91
Kakatiya Dynasty, 112, 113, 114, 119

Kaladi, 162
Kalahasti, 125
Kalari Payattu, 170
Kali Banga River, 56
Kalibanga, 58, 59
Kalidasa, 13, 332
Kaligai, 271
Kalinga, 272
Kali Sindh River, 58
Kalka, 6
Kalpa, 24
Kamakhya Temple, 227
Kamkothi Pitham, Sri Sanracharya of, 181
Kama, 114
Kangchendozonga, 276
Kangra, 13, 15, 16, 17, 20, 21, 46
Kanjra Painting, 13, 19
Kangri, 15
Kanha National Park, 332, 336
Kankroli, 68
Kannada, 132, 134, 136, 137, 138, 139
Kannauj, 77, 82
Kanshipuram, 175
Kanyakumari, 155, 157, 174
Karaikal, 211, 212
Karauli, 62
Kardang Monastery, 23
Kargam, 175
Kargil, 32, 33, 41
Karkichu, 41
Karla Caves, 349
Karnal, 3, 5, 9, 10
Karnala Bird Sanctuary, 355
Karni-Mata Temple, 69
Karwar Beach, 148
Kartarpur, 50
Kashi, 77
Kashipur, 332
Kashmir, 13, 18, 24, 26, 27, 28, 29, 30, 31, 32, 38, 39, 76
Kashmir National Conference, 31
Kashur, 29
Katarmal, 87
Kathni, 81
Katra, 38
Katrain, 22, 23
Kaulshalya, 6
Kaushambi, 56, 238
Kaziranga Wildlife Sanctuary, 223
Kedarnath, 79, 85
Keibul Lamijo Wildlife, Sanctuary, 245
Kemmangundi, 146
Keshgarh Gurudwara, 48
Keylong, 23
Khardung-la Pass, 40
Kheer Bhavani, 34
Khetri, 62
Khilanmarg, 34
Khilgi, Allauddin, 67
Khasi Hills, 248, 249
Khoksara town, 23
Khwaja Muin-ud-Chishti, 66
Kinnara, 13, 14
Kinnaur, 14, 24
Kinwat Sanctuary, 355
Kirar, 15
Kishenganga River, 36
Kishangarh, 62
Kishtwar, 30, 39
Kitarduji, 37
Kiunthali, 15
Kodungallur, 154
Kohima, 261, 262
Kokarnag, 34, 37
Kolohoi, 34, 35
Kolar gold mines, 139
Kolayat, 68
Konark Temple, 269, 272
Kottiyattam, 154
Kota, 58, 62, 63, 70
Kotgarh, 24
Kotla, 10, 20
Kotputli, 59
Kottayam, 166, 171
Kulu, 13, 21, 22, 23, 46

Kumaon, 15
Kumbh Mela, 84, 85
Kumbrial, 37
Kumbakonam Mutt of Sri Sankaracharya, 174, 181
Kumbhalgarh, 58, 68
Kungam Pass, 24
Kupwara, 36
Kurukshetra, 3, 4, 6, 9, 10,
Kushinagar, 73
Kutch, 6, 313, 314, 324
Kuttaralam Waterfalls, 185

Laccadive Islands, 198, 199
Lacquered Furniture, 313
Ladakh, 17, 27, 30, 32, 33, 39, 41, 42, 43
Ladakhi, 26
Lady Slipper Orchid, 218
Lahore, 7, 30, 91
Lahaul, 18, 23
Lahaul Spiti, 13, 46
Lajpat Rai, Lala, 7
Lake, 10, 267, 268, 271
  Dal, 19, 24, 27, 34, 37, 85, 354
  Laknavaram, 121
  Loktak, 245, 256
  Mansabal, 34, 37
  Ousteri, 209
  Renuka, 25
  Rewalsar, 21
  Sheshnag, 35
  Siliserh, 64
  Toranmal, 354
  Wular, 34, 37
  Yuksom, 281
Laknavram Lake, 121
Lakshadweep Islands, 198, 199
Lalpura, 37
Lamayuru Monastery, 42
Lat-Ki-Masjid, 10
Laurya-Aryaraj Asoka Pillar, 239
Lauriya-Nandangarh Asoka Pillar, 239
Lawrance, Sir Walter, 27
Laxman Jhoola, 84
Laxmi Bai, Rani of Jhansi, 76
Le Corbusier, 89
Leh, 32, 33, 40, 41, 42
Leh-Nobra Road, 33
Lepakshi, 111, 126
Lidarmat, 35
Liddar, 34, 35
Loktak Lake, 245, 256
Lol, 28
Lolab Valley, 36
Lomas Rishi Cave, 239, 240
Lonavala-Khandala Hill Station, 354
Losar, 24
Low's Waterfall
Lucknow, 77, 78, 79, 82
Ludhiana, 46, 49, 53
Luni River, 58
Lunkaransar, 58
Lutyen, 97
Lyallpur, 53

Macherla, 124
Machkund, 121
Madampalli, 126
Madhuban, 187
Madras, 136, 155
Magod Falls, 147
Mahabalipuram, 174, 179
Mahadev Peak, 27
Mahagunas, 35
Mahrauli, 101, 102, 104, 105
Mahavir Vardhamana, 234, 240, 314
Maheshmal Plateau, 354
Mahishmati, 333, 334
Mahmud Gaznavi, 5, 20
Mahuva, 319
Majuli, 230
Makhowal, 48
Makrana, 63
Malabar, 155, 160

Malampuzha, 171
Malda Museum, 290
Malvan Beach, 354
Malwe, 49, 58, 59, 67, 113
Mamakam Sarvodaya Centre, 168
Manali, 18, 22, 24, 46
Mandeali, 15
Mandi, 4, 17, 21, 24
Mandorea, 59, 68, 69
Mandsaur, 318, 331
Mandu, 331, 332
Mangalore, 148
Manikaran Hot Springs, 22
Mani Mahesh Lake, 19
Manipal, 148
Manipur, 255, 256, 257, 259, 263, 264
Manusmrithi, 4
Maratha, 5
Maravanthe, 148
Marble Rocks, 335
Markandeya, 6
Martand Temple, 34
Maruti Udyog, 9
Marwar, 58, 68
Masulipatm, 124
Matheran Hill Station, 354
Mathura, 77, 80, 87, 88, 89, 320
Matsya, region, 56
Mattan, 34
Mayur, a dance, 122
Medak, 115, 116, 129
Meera, 61
Meerut, 81
Meghalaya, 248, 264
Melattur, 119
Melkot Mutt, 134
Membu, 220
Mercara, 146
Mewar, 57, 61, 70
Mhow, 58
Mina, 56
Minicoy Islands, 199
Mirpur, 32
Mirror Work Embroidery, 313
Mirzapur, 81
Modhera Sun Temple, 322, 323
Moghul Garden, 34
Mohenjo-daro, 58, 77, 134, 323
Moitang, 245
Molem Sanctuary, 360, 367
Montgomery, 54
Moomal, 61
Moradabad, 82
Morni Hills, 9, 10
Mount Dhauli, 272
Mudbidri, 146
Muhammad Ghori, 5
Mukhalingam, 111, 122
Mulbekh, 41
Multan, 120
Munnar Hill Station, 167
Murud Beach, 354
Museum, 19, 88, 290
Mushala, 71
Muslim League, Indian, 31
Muzaffarabad, 32
Muziris, 154, 165
Mysore, 133, 134, 135, 136, 137, 138, 139, 155

Nadolgram, 71
Nogar, 61
Nagarhole, 147
Nagarjunakonda, 118, 119
Nagarjunasagar, a dam, 117
Nagarjuna, Yogi, 118
Naggar, 22
Nagoa, Beach, 360
Nagira Sanctuary, 355
Nahar Singh Raja of Ballabhgarh, 4
Nahan, 25
Nakodar, 52
Nalanda, 234, 236, 240
Nallama Hills, 116
Nal Sarovar Bird Sanctuary, 324
Namaschi Skytop in Sikkim, 278

Nana Saheb, 76
Nanded, 352
Nangal, 48
Nang Parbat, 34
Nanjangud, 146
Nanak, Guru, 30, 49
Nankana Sahib Gurudwara, 49
Naran-Nag, 36
Narlai, 71
Narnaul, 9
Nasik, 349
Narsimha-narsimhi, 183
Nasim Bagh, 34
Natraja, 183
Nathdwara, 75
National Conferencec, Kashmir, 31
National Institute of Oceanography, 310
National Park, 234, 332, 336, 338, 355
Newegaon National Park, 355
Neer Mahal, 284
Nehru, 31, 76, 78, 87, 91, 95, 168, 328
Nepal, 15, 79
Neughal-Khud, 21
New Delhi, 97, 98
Nilgiri Hills, 135, 176
Nishat, 27
Noh, 56
Nokpante, 253
North East Frontier Agency, 216
Nubra, 32
Nurjehan, Empress, 19, 37, 52
Nurmahal, 52
Nurpur, 19, 20
Nuru Canal, 37
Nuru-ud-Din, Emperor Jehangir, 19

Obra, 81
Odantapuri, 234, 236, 241
Old Courtallam Falls, 185
Omkar Mandhata, 333
Onam, 151, 162, 169
Ooty/Ootacamund, 181
Osian, 69
Oswal, 56
Ousteri Lake, 209

Pachabhadra, 58
Pachmarhi, 330
Pacific Area Corporations Award, 11
Padma Sambhava, Guru, 21, 24
Padmini, 60, 64, 67
Padri Pass, 39
Padwa, 121
Pahalgam, 34, 35
Pahari, 12, 19, 20, 30
Music, 31
Painting, 18
Paithan, 350
Pakhal, 121
Pakistan, 31, 32, 41, 57, 62
Palampur, 21
Pamban Beach, 184
Pampura, 39
Panchala, 77
Panchtarni, 35
Pandharpur Fair, 341
Panna Dai, 60, 64, 67
Pannaloa Hill Station, 354
Panipat, 3, 5
Paonta Sahib, 25
Parambur Beach, 148
Parbati River, 58
Parsi, 28, 56
Parvati Valley, 17, 22
Patan, 323
Patel, Sardar Vallabhbhai, 62
Pathankot, 18, 33
Patiala, 25, 49
Patliputra, 234, 239
Patna, 238, 239, 241, 242
Patni, 38
Pattan, 34

Patudi Waterfalls in Orissa, 273
Pavagarh Hill Station, 322
Pehwa, 5, 6
Penna-Ahobilam, 129
Penukond, 126, 127
Periyar Wildlife Sanctuary, 168
Peshmina Wool, 20
Phizo, 260
Phule, Jotiba, 234, 237
Pichavaram, 184
Pinjore Garden, 9, 10, 11
Pipli, 9
Piplighat pass, 57
Pir Panchal, 28, 30
Pitalkhora Caves, 348
Poa Mecca, 228
Pokkal Kudirai, 175
Polo, 256
Pondicherry, 204
Port Blair, 190, 194
Pothoari, 30, 32
Pradhanpat Falls, 270
Pratapgarh, 62
Prayag, 77
Prithviraj, Chauhan, 5, 66, 101
Ptolemy, 111
Pulicat, 184
Pulumayi II, 111
Punjab, 3, 4, 10, 13, 14, 15, 18, 24, 30, 45, 46, 52, 53, 62, 91, 92, 96
Puri, 268, 272
Pushkar, 60, 66

Quilon, 158, 167
Qutab Minar, 10, 95, 97, 101, 102, 105
Qutab Sahib Dargah, 102, 103
Qutabuddin Bakhtiyar Kaki Khwaja, 102

Rairh, 59
Raja Ravi Varma, 161
Rajasthan, 3, 6, 7, 8, 17, 56, 57, 59, 60, 61, 62, 63, 64, 66, 69, 72, 73, 79
Rajdiangan Pass, 36
Rajgir, 235, 240, 241
Rajouri, 30
Rajput, 4, 15, 56, 59, 238
Raj Samand, 68
Raj Singh, 72
Rajtarangini, 27, 36
Ramappa, 119, 120, 121
Ramathiram, 111
Rameshwaram, 56, 181, 184
Ramnagar, 31
Rampur, 24
Ramtirtham, 123
Rana, Maharana, 57, 59, 60, 61, 64, 67, 70, 71
Ranakpur, 70
Ranchi, 237
Randhawa, Dr. 91
Ranhpur, 323
Ranjit Singh, Maharaja, 20, 42, 47
Ranthambhor, 58, 61, 64, 70
Raya, Krishna Deva, 114, 118, 126
Rayya, 51
Razia Sultan, 51
Reasi-on-Chenab, 38
Reddy Rulers, 114
Red Fort, 96
Renawari, 37
Renuka Lake, 25
Rewa, 332
Rewalsar Lake, 21
Rewari, 21
Rishikesh, 79, 84
Rock Temples, 183
Roerich, Nicholas, 23
Rohtak, 3
Rohtang Pass, 23, 24
Ramain Rolland Library, 209, 279
Ropar, 45
Roshan Shahwali, 30
Rudradaman, 113
Rudraprayag, 84, 85
Rupnagar, 47
Ruspshu, 32

Russia, 41

Sabalgarh, 332
Sabrimalai, 171
Sadaura, 5
Saffron, 26, 39
Sahyadri rock carvings, 340
Sakshigopal Temple, 272
Samarala, 46
Sambhalpur, 266, 268
Sambhar, 58, 59
Sachi, 128
Sanctuary, 6, 25, 64, 70, 147, 148, 166, 168, 180, 184, 185, 224, 229, 245, 267, 293, 329, 332, 336, 355
Sanghol, 46
Sankaram, 123
Sangrur, 49
Sansar Chand Katoch, Maharaja, 20
Santiniketan, 289, 317
Sapphire, 26
Saputra Hill Station, 324
Saraswati River, 4, 5, 6, 84
Sarhan, 24
Sariska, 64, 70
Sarnath, 77, 235
Sasan Gir, 361
Sasaram, 250
Satnami, 9
Satvahan, 113
Saulkuchi, 228
Saurashtra, 313, 314, 315, 316
Sawai Madhopur, 61, 63, 64, 70
Seythian, 56
Sea Beach
- Bheemunipatnam, 111, 113
- Bogmalo, 302
- Calangute, 302
- Candolim, 302, 357
- Corbyn's Cove, 187
- Dhanu, Maharashtra, 354
- Digha, 274
- Eaga, 302
- Gaspur Dias, 302
- Harnai, 354
- Karwar, 148
- Malvan, 354
- Murud, 354
- Nagoa, 360
- Pamban, 184
- Perambur, 174,
- Sinquarim, Goa, 302
- Surathkal, Karnataka, 148
- Ullal, Karnataka, 148
- Vagator, Goa, 302

Seljuk Architecture, 10
Serampore, 291, 292
Shadaharwan, 37
Shadilal, Sir, 9
Shadipur, 37
Shahpur, 53
Shah Hamdam, 29
Shahjahan, Emperor, 27, 64, 66, 67, 75
Shaka, 56
Shalimar, 27
Shangri-la, 24
Shastri, Lal Bahadur, 168
Sheshnag Lake, 35
Shatrunjay, 321
Sheikh Abdullah, 31
Sheikh Chisti, Tomb, 10
Sher Khan Mosque, 127
Sher Shah Suri, 4, 7, 9, 10, 234, 242, 290
Shillong, 231
Shimla/Simla, 3, 13, 18, 24, 25, 46
Shipika-La Pass, 24
Shivaji, Chatrapati, 180, 341, 342, 352
Shivalik mountain range, 3, 5, 25, 30
Shivlinga, 6
Shivneri, 352
Sholiga, 135
Shri Nathji Temple, 72

Shri Ram, Sir, 5
Shyok, 32
Sikar, 62, 63
Sikh, 3, 8, 21, 28, 47, 56
Siliserh Lake, 64
Silvassa, 358, 359
Simbachalam, 118
Simla and Punjab Hill States, 13
Sindhi, 56
Sindh River, 35, 36, 37
Sindh Valley, 35
Singrauli, 81
Siniolchi, Sanyal-koong mountain rock in Sikkim, 279
Sinkiang, 32
Sino-Indian War, 86
Sinquarim Beach, 302
Sirsa, 302
Sinthan Pass, 39
Siramuri, 15
Sirohi, 62
Sitaruvi Falls, 185
Sivasamudram, 140, 141
Skardu, 32
Ski, 34
Skinner's Horse, 7
Sohna, 6, 7
Somnath Temple, 320
Sonai Rupa Game Sanctuary, 229
Sonmarg, 35
Sonkh, 89
Sopara, 349, 350
Sopore, 34
Spiti, 18, 24
——River, 24
——Town and Valley, 18, 24
Srinagar, 29, 33, 34, 37, 41
Srinagar-Leh Road, 33, 40
Srirangapatana, 145, 148
Srisailam, 118
St. Teresa Avila Shrine, 213
St. Thomas, 154, 165, 166, 173
Stakna, 33
Stupa (Buddhist), 23, 37, 122, 123, 128, 234, 239, 273, 314, 321, 349, 350
Sufi, 29
Sulphur Spring in Haryana, 7
Sultanpur Bird Sanctuary, 6
Sumbal, 37
Sun Temple, 6, 10, 71, 87, 322
Suraj, Pal (Tomar Raju), 10
Surat, 213, 218, 224
Surathkal Beach, 148
Surendera Sai, 266
Sutlej, 3, 15, 24, 46, 51, 67
Suvaranadurg Fort, 353

Tadoba National Park, 355
Tagore, Rabindranath, 87, 285, 287, 317
Tajewala, 9
Taj Mahal, 63, 144, 145, 243
Talakaveri, 146, 147
Talikota Battle, 114
Tandi, 23
Tanjore, 119, 176, 188
Tantric Shiv Shakti cult, 14
Taptapani Hot Springs, 272
Tarana Devi Temple, 21
Taran Taran, 50, 51
Taraoti, 5
Tashiding, 281
Tata Iron and Steel Complex, 237
Tatri-on-Chenab, 39
Tantya Tope, 76
Teg Bahadur, Sikh Guru, 48, 51
Tashramal Maidan, 18
Tehri-Garhwal, 84
Ter, 350
Terai, 52
Thajiwas Glacier, 36
Thakkan Kasi, 168
Thanesar, 5, 10
Thanjavur, 182, 183, 184
Thar Desert, 3, 56, 58
Thekkady Sanctuary, 166, 168

Thomas Roe, Sir, 66
Tibet, 13, 14, 24, 32, 33, 38, 42, 43, 79
Tiger Falls, 185
Tiger Project, 70
Tiger Rock, Coonoor, 181
Tilak, Bal Gangadhar, 343, 346
Tilel Valley, 36
Timaithiv, 188
Timurlane, a ruler, 20
Tipu, Sultan, 134, 136, 145, 155, 171
Tiruchandur, 184
Tiruchirapalli Rock Temple, 183
Tirukkazhukunram, 179
Tirunelveli, 159, 184
Tirupati, 111, 118
Tiruvaiyar, 177, 181
Tod, Colonel, 66
Toda, 135
Tonk, 59, 62, 63
Toranmal Lake, 354
Tower of Victory, 67
Traitor's Gate, 291
Tragbol, 36
Trans-Rohtang, 46
Travancore, 154, 155, 161
Trichur, 169, 170
Trilokinath Temple, 23, 24
Tripura, 256, 259, 263, 264
Trivandrum, 161, 167, 170
Tughlaqabad, 10
Tula Ram Rao, 8
Tulsi Ram, Hot Springs, 321
Tulu Nadu, 135
Tungbhadra River, 113, 133
Tuticorin, 176,. 181

Uttar Pradesh, 3, 7
Udaipur, 23, 58, 61, 62, 63, 64, 65, 66, 67, 68, 70
Udai Singh, Maharana, 60, 67
Udipi, 145, 148
Ukrul, 246
Ullal Beach, 148
Una, 361
Undavalli, 124
University, 82
Uprising of 1857, 4, 8, 180, 190, 266
Ur, 156
Urdu, 3, 26, 29, 77, 78, 109, 132, 172
Urs Fair, 66
Utkal, 266
Uttarkashi, 86
Uttar Pradesh, 3, 6, 7, 13, 15, 22, 62, 76, 77, 78, 79, 80, 81, 82

Vagator Beach, 302
Vaidyanath Temple, 21
Vaishali, 234, 239
Vaishnavite, 14
Vaishno Devi Shrine, 33, 38
Vajreshwari Temple, 20
Vallabhacharya, 72
Vallabh Sect, 72
Vallarpadam Island, 166
Valley of Flowers, 85
Vallimalai Hills, 125
Valmiki, Maharshi, 234
Vamsadhara River, 122
Vande Mataram, 288
Varahmihir, 332
Varanasi, 77, 78, 80, 81
Varkala, 167
Vasco-da-Gama, 154, 164, 170
Veda, 4, 5
Vedanthangal Sanctuary, 180
Vellore, 180
Vengi, 123
Venkatashwara Temple, 111
Verinag, 34, 37
Viceregal Lodge, 18
Victoria Memorial, 63
Vidyapati, 234
Vidyaranya, Swami, 113
Vihara, 234, 235, 239

Vijayawada, 118
Vijayanagar, 113, 114, 126, 136, 144, 180, 221
Vijainagaram, 117
Vishakapatnam, 110, 111, 116
Vishnupur, 282, 283
Vishu, 153
Vontimitta, 112
Vrindavan, 77, 85

Waterfalls, 175, 261, 262, 175
Dudhsagar, 360, 366
Duduma, 121
Dumbur, 284
Ethipolhala, 124
Five Falls, 185
Gersoppa, 147
Gokak, 147
Kuttaralam, 185
Low's, 181
Magod, 147
Patudi, 273
Pradhanpat, 270
Sitaruvi, 185
Tiger, 185
Wangat, 36
Warangal, 113, 114, 119, 120
Ward Wan River, 39
Western Pahari, 15
West Punjab, 46
Willingdon Island in Kerala, 164
Wular Lake, 34, 37

Yudugirigutta, 118
Yak country, 280
Yaksha, 13
Yamunotri, 79, 86, 87
Yamuna River, 3, 6, 25, 57, 79, 84, 86
Yomay Samdong, 280
Younghusband, Sir Francis, 36
Yuksom, 261; mini lakes, 281
Yumthang hot springs, 280
Yusmarg, 34

Zain ul Abidin, Sultan, 32
Zanskar, 29
Zawlbulk institution, 253
Zojila Pass, 33, 35, 39, 40
Zorawar Singh, General, 38, 39, 43

THE INDIA YOU DO NOT KNOW

P.N. Chopra & Prabha Chopra

This guide to India, a country which offers an amazing variety and intensity of experiences, makes a marked departure from other books in travel and tourism. It focuses not in what the average tourist, Indian or foreign, generally sees in the country—its famous monuments and places of scenic beauty—but on what he misses. Spread all over India there are little known temples and forts, abandoned cities, ruins and battlefields, with stories to tell about its history, art and culture, about its people, customs and languages. For the sun-worshipper, there are beaches to simply lie on; for the trekker and the lover of open air there are mountains and valleys of incomparable charm.

While providing information about places that are seldom on the tourist's itinerary the book also guides him on how to reach there by plane, bus or train, where to stay, and how to make the most of his time and money.

Dr. P.N. Chopra, formerly Chief Editor of the Gazetteers, Who's Who of Indian Martyrs *and the* Towards Freedom *Project, presently is Chief Editor of the* Collected Works of Sardar Vallabhbhai Patel. *He has published about fifty authoritative works, including* A Social, Cultural and Economic History of India *(three volumes);* Religions and Communities of India; Main Currents of Indian History; Role of Muslims in India's Struggle for Freedom; India's Struggle for Freedom; India—An Encyclopaedic Survey; Wickenden's Report on Quit India Movement; A Century of Indian National Congress; History of South India *(three volumes);* India's Major Non-Violent Movements; Role of Associated Movements in India's Struggle for Freedom, Maulana Abul Kalam Azad—Unfulfilled Dreams.

Dr. Prabha Chopra, a well-known scholar, is a former Editor of Delhi Gazetteers *and presently a Senior Research Fellow of the Indian Council of Social Science Research. She has published several works, including* Who's Who of Delhi Freedom Fighters, Gazetteer of Delhi, Panorama of Indian Culture, Cultural Heritage of Tibet *and edited a two-volume* Encyclopaedia of India.

STERLING PAPERBACKS
AN IMPRINT OF
STERLING PUBLISHERS PVT. LTD.

Rs. 125

ISBN 81 207 1352 4